

ספר תהלים

THE

BOOK OF PSALMS,

WITHOUT POINTS;

CORRECTED FROM THE EDITION OF

VANDER HOOCHT.

WITH

A Key, Grammar, Literal English Version, and

LEXICON,

UPON AN IMPROVED PLAN.

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BY

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Eruditi possunt judicare, rudes discere, scoli neutrum.

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PREFACE,

OR

EXPLANATORY KEY.

THIS work, it is hoped, will be found sufficient to enable the diligent student to read, understand, and analyze every word, in this part of the Sacred Volume, and thus prepare the way for the attainment of Oriental Literature. The best instructions that can be afforded, will, it must be confessed, be unsuccessful, if steadiness and activity be deficient. What are all the precepts that can be delivered to the pupil even during the course of an university education, they are nothing more, if we may be allowed the comparison, than the sign-board upon the highway which informs the traveler concerning the distance he has still to walk, and points out to him the direction of the right path, but this is all; should the wayfaring man then stop he would never reach the proper end of his journey. It is the same with the scholar, if inattentive; the best instructions, in whatever way they may be communicated, are of no avail. To be well acquainted with the Lexicon is of great importance; this is the key that opens the whole treasures of Philology. When a difficulty arises in translating any passage, it will be found that the deficiency springs from not fully investigating

the words in the Dictionary, this being done the obstacle will in general be removed : “ hic labor, hoc opus est.” The Grammar and Translation will lend their aid, corroborating each other’s testimony, and a threefold cord is not easily broken. It is taken for granted that he who expects to profit by this Volume, is well acquainted with the principles of English Grammar, accordingly the Translation will be to him almost a perpetual key. The Version will point out the parts of speech, and assist in discovering many of the more difficult roots ; if a noun, it will mark the case, gender, and number, in general ; if a verb, the conjugation, the voice, the mood, the tense, the number, the gender, and the person ; in a word, if not contraindicated by the small explanatory dash – whatever the parts of speech are in the Translation, the Hebrew upon investigation will be found almost always the same. The Lexicon is not confined to the Psalms, but is extended for the whole Bible, whether Hebrew or Chaldaic ; it gives information concerning the servile letters, and the changes they undergo, whether as prefixes inserted,* affixed, or postfixed ; the connection between the primary and secondary

* Avenarius, in his fifth rule for finding the roots, accounts for the inserted letters ׀ and ׀. The rule is nearly as follows, “ the nature of the serviles, the placing, the punctuation,” alluding to the Masoretic pointing, “ and the signification before all things ought to be exactly known. For either the serviles are added to the beginning of the root, or affixed, never in the middle. For with regard to the insertion of ׀ and ׀, this arises from the form and reason of the accompanying points, which cannot be placed under the letters as is the case with the other points.”

meaning of the words is frequently given, also the gender of the nouns. Perhaps the small modern Lexicons are deficient in this particular, as the form of the verb is often dependent on the gender of the nominative; in order that the transition to the older, and more extended Lexicons, may be easy, the Latin translation is for the most part given. As an improvement of the plan, favourable for the student, in a summary way, referring to the proper place for a more extended explication; the Lexicon will likewise in many instances direct to the root when any of the radicals is omitted; thus **לָךְ** To go, is marked R. **לָךְ** also not a few of the derivatives will be found in the order of the alphabet, as **מִזְמוֹר** m. A song, R. **זֶמֶר** The Grammar in its explanations will either coincide with the Version and Dictionary, or explain such peculiarities as could not with propriety be considered elsewhere; should any error through inadvertency creep into the Version, or Lexicon, the Grammar will assist in rectifying it. The Translation we know is not elegant, but we hope that those for whom it has been prepared, will find it literal and just, so that with regard to it we may remark, “Ornari res ipsa negat, contenta doceri.” With respect to the punctuation, we only use the comma and the period, so that when the semicolon and colon present themselves, the Version ought to be read as if they were not in the text. In forming the Translation it was soon found that in several particulars the idiom of the two languages was different, when this occurs a small dash – is employed, to which it will be proper

to pay attention. 1st. When the dash – comes before a noun, or an adjective taken for a noun, the Hebrew is in the plural. אֲשֶׁרִי āshērī, and רְשָׁעִים rēshōīm, Psalm first, verse first, or contracted, Psalm i. 1. are examples. 2d. When before the relative, the original is a participle, הוּסִי hūsī, Psalm ii. 12. 3d. When before a nominative preceded by the adverb, *when*, the Hebrew is the infinitive mood used as a substantive noun, Grammar, page 29. or contracted, G. p. 29. בְּבִרְחוֹ bēbērēhū, Psalm iii. 1. 4th. When before the auxiliary verb, the imperative, the participle, or the infinitive, after the preposition, *to*, the verb is in the Hiphil form. יִצְלִיחַ īzēlīh, Psalm i. 3. הַשְׁכִּילוּ ēshēcīlū, Psalm ii. 10. מוֹשִׁיעַ mūshīō, Psalm vii. 11. לְהַשְׁבִּיתַ לēshēbīth, Psalm viii. 3. 5th. When employed between the auxiliary and the participle, or an adjective, the Hebrew is the active voice, הַשְׁכִּילוּ ēshēcīlū, Psalm ii. 10. יֵאָנֶּה īānēp, Psalm ii. 12. 6th. When used before a preposition preceded by a noun or participle, the original is expressed by a single letter, בְּעַל bēcēl, Psalm vi. 8. כְּצִדְקִי cēzēdēkī, Psalm vii. 9. 7th. When before, *to*, of the infinitive, the original has a ל prefixed, לְהַשְׁבִּיתַ לēshēbīth, Psalm viii. 3. 8th. When the preposition, *of*, not affected by the dash –, comes between two nouns, these nouns in the Hebrew are in government, or regimen. G. p. 4. if the first of these nouns end in ה feminine, it is changed into ת, also if the first be in the plural ending in ים īm, the מ is omitted, בְּעֵצַת bōzēth, אֲשֶׁרִי āshērī, Psalm i. 1. One of the greatest difficulties in acquiring any of the Eastern Languages, particularly the Hebrew, Chaldaic,

Arabic, and Persian, is, that the words cannot be found in the Lexicon as they occur in the text. This difficulty is further increased, as frequently one and sometimes two of the three radicals are omitted, thus נתן nēthēn, *To give*, sometimes occurs, the first and last radicals being left out. The root לקח lēkēh, *To take*, omits at times the ל. חנַט hēnēt, *To bring forth*, also שְׁנֵה shēnē, *Two*; אָנֶפְ ānēp, *To be angry*, the medial אֵ. אֱמֵן āmēn, *True*, or *Faithful*, the final מֵן. אֶחָד āhēd, *Once*, the final ד; but as the Lexicon attends to these peculiarities, they will give the student little embarrassment. Besides these examples there are eight possible varieties of a two lettered root, בְּעָצָר bōzēth, Psalm i. 1. may serve for a model. ב is the preposition, *in*, G. p. 21. Lexicon, page 16. or contracted, L. p. 16. ת is in regimen for ה feminine, G. p. 5. L. p. 148. עַץ is a two lettered root, therefore deficient one radical: this root in its different possible forms may stand as a paradigma, thus, 1st, אֶעֱץ. 2d, יֵעֶץ. 3d, נֵעֶץ. 4th, עֵרֶץ. 5th, עֵץ. 6th, עֵצָה. 7th, עֵצָה. 8th, עֵצִי. The first, the fifth, and the sixth forms, occur so seldom, that we have appropriated no specific mark for them; but in the Lexicon the greatest care has been taken to explain them fully. When the second form occurs, we employ in the Version the acute accent, thus the very word we have selected as a general model has over its translation, *counsel*; this accent, which shows that the true root of עַץ is יֵעֶץ. For the third form, the grave accent is employed, thus, *give*, in the third verse has this accent, informing the student that תֵּן has for its root נָתַן. For the fourth

form the circumflex is used, thus, *scórners*, in the first verse indicates that of לִיץ, לִיץ is the root. For the seventh form the mark of a short vowel is employed, thus in the third verse, *früit*, is thus marked, intimating that of פִּרִי, פִּרִי is the root. For the eighth form we use the mark of a long vowel, thus in the seventh verse of the second Psalm, *dēcree*, is thus marked, intimating that of חָק, חָק is the root. With regard to those roots which leave out two of the three radicals, the preceding observations will supply the first, and if נָתַן *To give*, and נָשַׁב *To break*, be excepted, the last radical is almost always ה; so that this class of deficient roots is thus rendered as easy as the preceding. Concerning the gender of nouns, in which the verb is included, having always respect to the gender of the nominative as regulating the verb, when a noun is masculine, the comma, the period, or the absence of any point is employed, thus, *blessedness* in the first verse has no point after it, *ungodly*, has the comma, and, *night*. the last word of the second verse, the period, they are therefore to be reckoned masculine. When the noun is feminine the semicolon is used, thus, *cóunsel*; in the first verse, is thus pointed, intimating that its corresponding word in the Hebrew text is feminine. When the noun is common gender, the colon is used, thus, *way*: in the first verse, is thus pointed, informing the student that דֶּרֶךְ is common gender, or used indiscriminately for the masculine or the feminine; the Lexicon will give information in which of those genders they are most frequently employed. As a further illustration of these

observations, we shall analyze the first Psalm in a manner independent of the Translation ; then with the first verse as an evidence, see how far by the Version, in connection with the Grammar, the same results can be obtained. אֲשֶׁר āshēri, O the-blessedness, G. p. 4. L. p. 15. The radical, primary, or ideal meaning, to go forward, common gender, or contracted, c. it denotes the relative pronoun, or something concerning the antecedent still going forward ; noun masculine, or contracted, m. blessedness, or the happy consequence of going forward in the path of duty ; the last letter is now to be considered, G. p. 5. L. p. 55. where we are informed that it is a contraction of the masculine plural in regimen ; concerning the case of this noun the Jewish Rabbies are not determinate, they are often in doubt, for they are not well skilled in Philology, it is evidently the vocative plural masculine in regimen of a substantive noun. (See Simon's Lexicon.) עַל־אִישׁ ēālīsh, Of the man, this word cannot be found so easily as the preceding, G. p. 3. L. p. 33. inform us that ה is a prefix, denoting, *that*, or *the*, emphatic, אִישׁ āish, L. p. 8. a noun, m. radix or root, or abbreviated, R. יֹשֵׁב īshē, Existence, man, or the object or person existing, it is therefore the genitive singular masculine of a substantive noun. For the next word see the first of the verse. לֹא lā an adverb, *not*, L. p. 69. הֵלֵךְ ēlēc, L. p. 35. To walk, considered in connection with G. p. 7. it is the third person singular masculine preter of a verb in Kal. בְּעֵצָה bōzēth, In the counsel ; ב a preposition, *in*, G. p. 21. L. p. 16. the root cannot be found under the three

remaining letters, G. p. 2. informs us of the radical and servile letters; when we find that ת may be servile, we are then sure that when the root is found, the two radical letters עץ must form a part of it, for no radical letter except ט, G. p. 2. can be servile: we also know from G. p. 5. L. p. 148. that ת may be in regimen for ה feminine, this is then a root defective of one radical, and it has been already observed, that of this class there are eight possible varieties; it will be found under the second form, יעץ Counsel, m. but we know, G. p. 3. that a masculine noun becomes feminine if ה be affixed, and being in regimen the ה is changed into ת. This noun therefore is the ablative singular feminine, or contracted, f. in regimen of a substantive noun. רשעים rēshōīm, Of the-ungodly, is the genitive plural masculine of a substantive noun, רשע rēshō, the root easily found, L. p. 133. ים īm, the plural masculine termination. G. p. 4. וברך ūbēdēřēc, And in the way: ו, the conjunction *and*, L. p. 37. ב the preposition *in*, already considered. דרך dēřēc, the root, L. p. 33. To tread, to trample upon; c. a way: or that upon which we tread or trample; it is then the ablative singular common gender in regimen of a substantive noun. חטאים hētāīm, Of sinners, is the genitive plural masculine of a substantive noun, the root חטא hētā, L. p. 43. To miss the mark, or deviate from the line or path of duty; m. a sinner, or one who deviates from the prescribed path appointed by God. ים īm, has been already considered, the next word has also been considered. עמד ōmēd, is the third person singular preter

masculine of a verb in Kal, G. p. 7. To stand. L. p. 102. **וּבְמֵשֶׁבֶט** ūbēměshěb, And in the seat. **ו**, and ; **ב**, in, have been already considered. **נ** is one of the Eamen-
tic letters, employed in forming nouns. G. p. 22. L. p. 72. **שֵׁב** shěb, falls under the second form of the two lettered roots, **יֵשֵׁב** ishěb, is the root, To sit ; m. a seat, it is therefore the ablative singular masculine in regimen of a substantive noun. **לְצִיִּים** lězīm, Of scorers, is the genitive plural masculine of a substantive noun. This is the fourth form of the two lettered root, L. p. 70. To scorn, **יִם** īm, the plural masculine termination has been already considered. **יֵשֵׁב** ishěb, is the third person singular, masculine preter of a verb in Kal, already considered. Verse 2d, **כִּי** cī, L. p. 63. a conjunction, *for*. **אִם** ām, L. p. 10 *Since*, an adverb, or conjunction. **בְּתוֹרָה** bēthūrēth, In the law, is the ablative singular feminine in regimen of a substantive noun. **ב** a preposition, *in*, already considered. **ת**, one of the Eamentic letters, G. p. 22. L. p. 148. **ו**, (see Preface foot note.) **ת** in regimen for **ה** feminine, already explained, it is therefore a root where one radical is deficient ; it falls under the second form. L. p. 60. **יִרֶה** īrē, To regulate ; **יְהוֹה** iēūē, Jehovah, is the genitive singular masculine of a substantive noun. **י**, is one of the Eamentic letters already considered, L. p. 55. G. p. 23. root **הוּה** ēūē, To be, or exist. L. p. 35. **הַפֶּזְזוּ** hēpězū, His delight, is the nominative singular masculine of a substantive noun, L. p. 48. **ו**, His, in regimen. G. p. 7. L. p. 37. **וּבְתוֹרָתוֹ** ūbēthūrēthū, And in his law ; **ו**, and ; **ב**, in, &c. already considered. **יִהְגֶּה** iēgē, He will meditate, the

third person singular masculine future of a verb in Kal, G. p. 9. י̄, the sign of the future, G. p. 21. L. p. 54. **הנה** ēgē, To meditate, L. p. 34. **ימים** iūmēm, is an adverb, *Daily*, R. **יום** im, A day; L. p. 57. for final **ם**. L. p. 73. **ולילה** ūlilē, And night, is the nominative singular masculine of a substantive noun, R. **לילה** līl, Night, L. p. 71. Verse 3d, **והיה** ūēiē, And he has been; ו, and, already considered. **היה** ēiē, is the third person singular masculine preter of a verb in Kal, To be, or exist, L. p. 35. **כעץ** cōz, As a tree; **ב**, *As*, a conjunction, or comparative adverb, L. p. 61. **עץ** ōz, L. p. 104. To fasten, is the nominative singular masculine of a substantive noun; a tree, from its roots taking firm hold of the ground. **שתול** shēthūl, Planted, L. p. 147. is the participle in Poul, G. p. 11. **על** ōl, *Upon*, a preposition, L. p. 101. **פלגיו** pēlēgī, The divisions, is the accusative plural masculine in regimen of a substantive noun, L. p. 110. י̄, final, has been already considered. **מים** mīm, Of waters, is the genitive plural masculine of a substantive noun, L. p. 77. The next word has been already considered. **פריו** pēriū, His fruit, is the accusative singular masculine of a substantive noun. ו, His, already considered. This root falls under the seventh form, the root **פרה** pērē, L. p. 113. **יתן** ithēn, Shall give, is the third person singular masculine future of a verb in Kal. י̄, initial, is the sign of the future, G. p. 21. L. p. 54. This root falls under the third form, **נתן** nēthēn, To give, L. p. 92. **בעתו** bōthū, In his time, is the ablative singular common gender of a substantive noun. **ב**, *in*; ו, his, have been already considered. **עת** ōth, Time, c. L. p. 107. **ועליו** ūlēlū, And

his leaf, is the nominative singular masculine of a substantive noun, R. עלה *ōlē*, To ascend, L. p. 102. a leaf, from its ascending in growing; the other parts of the word have been considered. The next word already explained. יבול *ibūl*, Shall wither, is the third person singular masculine future of a verb in Kal. י, initial, as the sign of the future, G. p. 21. L. p. 54. (for the inserted ו, see Preface foot note;) this root falls under the seventh form. בלה *bělē*, To grow old, L. p. 20. וכל *ūcəl*, And all, is the nominative singular masculine of an adjective standing for a noun; ו, And, already considered; כל *cəl*, falls under the seventh form, L. p. 64. To finish. The next word already explained. יעשה *iōshē*, He shall do, is the third person singular masculine future of a verb in Kal; י, is the sign of the future, G. p. 21. L. p. 54. root עשה *ōshē*, To perform any action, L. p. 107. יצליח *izēlih*, He shall cause to prosper, is the third person singular masculine future of a verb in Hiphil; י, as the sign of the future, G. p. 21. L. p. 54. י, inserted before the last radical, one of the signs of the Hiphil form of the verb, G. p. 21. L. p. 55. צלח *zēlēh*, To prosper, the root, L. p. 117. Verse 4th, The first word already explained. כן *cən*, So, an adverb, or conjunction, L. p. 63. For initial ה of the next word, see the second of the first verse, also the seventh of the same. The two following words have been explained. כמץ *cēmēz*, As chaff; כ, As, L. p. 61. מץ *mēz*, is the nominative singular masculine of a substantive noun, L. p. 77. The next word has been explained. תדפנו *thēdēpēnū*, Shall drive it away, is the third person singular feminine future of a verb in Kal; נו, final, it, or him, G. p. 7. L. p. 83. ת, is the sign of the fe-

minine future, G. p. 22. L. p. 148. **נָדַפּ** *nědĕp*, falls under the third form of the two-lettered roots. **נָדַפּ** *nědĕp*, To drive away, L. p. 85. Both **נָו** *nū*, and **אָשַׁר** *āshĕr*, are by pleonasm governed by the verb; this figure often occurs in the Sacred Writings; nay, our Translation sometimes literally renders the original, Psalm xxiii. 4. Thy rod and thy staff they comfort me. **רוּחַ** *rūh*, is the nominative singular common gender of a substantive noun, L. p. 128. breath, air, wind, spirit. This noun being common gender allows the verb to take the feminine form. Verse 5th, The first three words already explained. **יָקֻמוּ** *īkēmū*, They shall stand, is the third person plural masculine future of a verb in Kal; **י** *ī*, initial, G. p. 21. L. p. 54. **וּ** *ū* final, paragogic, G. p. 23. L. p. 37. this root falls under the fourth form. **קָוָם** *kūm*, To stand, L. p. 121. The next word has been considered. **בְּמִשְׁפַּט** *bēměshĕpĕt*, In the judgment; **ב**, *In*, already explained; **מ**, Eamentic, G. p. 22. L. p. 72. the root **שָׁפַט** *shĕpĕt*, L. p. 145. It is therefore the ablative singular masculine of a substantive noun: to the next word we have already paid attention. **בְּעֵדָה** *bōdĕth*, In the assembly or testimony, is the ablative singular feminine in regimen of a substantive noun: **ב**, *In*, and **ת** for **ה** feminine in government have been considered already, the root falls under the seventh form **עָדָה** *ōdĕ*, L. p. 98. An assembly. **צִדִּיקִים** *zĕdikīm*, Of the righteous, is the genitive plural masculine of a substantive noun; **ים** *īm*, the plural termination, G. p. 4. **י** *ī*, inserted, (see Preface foot note.) root **צָדַק** *zĕdĕk*, L. p. 115. Verse 6th, First word already considered. **יָדָע** *īūdō*, Has known, is the third person singular masculine preter of a verb in Kal; we are not ignorant that by some it is reckoned the

participle Benoni in Kal; וּ inserted, (see Preface foot note.) the root ידע idō, To know, L. p. 56. תאבד thābēd, Shall perish, is the third person singular future feminine of a verb in Kal; ת the sign of the future, G. p. 22. L. p. 148. root אבד ābēd, To perish, L. p. 2. The other words of the verse have been already considered. In this Psalm there have occurred two instances of the feminine form of the verb dependent upon the gender of the nominative; this shows the propriety of the Lexicon giving the gender of the nouns, &c. To any Student well acquainted with his native language, the Translation is so constructed that it may be to him as an artificial memory; as an evidence of it, we shall consider for a few examples, how far the Translation with the Grammar will assist in obtaining the same results. We have said that אשרי āshērī, is the vocative plural masculine in regimen of a substantive noun; that it is the vocative of a substantive noun is evident from the Translation; that it is plural is evident from the dash, as explained in the Key; that it is masculine, is evident from the Key, for it has neither the semicolon nor the colon after it; that it is in regimen, is manifest from the Key, for it has in the Version the preposition *of*, after it not affected with the dash. עֲאִישׁ ēāīsh, is the genitive singular masculine of a substantive noun; that it is the genitive singular, is evident from its connection with the preposition, *of*; that it is masculine, is evident from its not having the semicolon, nor the colon after it. אִשֶּׁר āshēr, is the nominative singular common gender of the relative pronoun; that it is the nominative singular, is evident both from the verb to which it is the nominative and the antecedent to which it is the relative; that

it is common gender, is evident from the colon after it. לא *lā*, is an adverb, *not*, in the Translation it is the same. הלך *elēc*, is the third person singular masculine preter of a verb in Kal; the Translation compared with G. p. 7. declares the same. בעצרה *bōzēth*, is the ablative singular feminine in regimen of a substantive noun; that it is in the ablative singular, is evident from the Translation; that it is feminine, because it has the semicolon after it; that it is in regimen, is evident from the preposition, *of*, not affected with the dash as already explained, coming after it; that it is deficient in its initial radical which is י *ī*, is evident from the acute accent being placed above the Translation as explained in the Key. רשעים *rēshōīm*, is the genitive plural masculine of a substantive noun; that it is plural, is evident from the prefixed dash; that it is in the genitive, is evident from the Translation; that it is masculine, is evident from not having the semicolon, nor the colon after it. ובדרך *ūbēdēřēc*, is the ablative singular common gender in regimen of a substantive noun; that it is in the ablative singular, is evident from the Translation; that it is common gender, appears from the colon which is placed after it; that it is in regimen, is evident from the preposition, *of*, not affected by the dash, being placed after it. חטאים *hētāīm*, is the genitive plural masculine of a substantive noun; that it is in the genitive plural, is evident from the Translation; and that it is masculine, is evident from not having the colon, nor the semicolon after it; the next word has already been considered. עמד *omed*, is the third person singular masculine preter of a verb in Kal; the Translation compared with the G. p. 7. proves this. ובמשב *ūbēmēřhēb*, is the ablative

singular masculine of a substantive noun in regimen ; that it is in the ablative, is evident from the preposition, *in* ; that it is singular, the Translation asserts ; that it is in regimen, the preposition, *of*, not affected with the dash, testifies ; that it is masculine, is evident from not having the colon, nor the semicolon after it ; that it is deficient of one of its radicals, is evident from the accent used in the Translation. לְצִים ləzīm, is the genitive plural masculine of a substantive noun, the preposition, *of*, before shows it to be in the genitive, and the Translation informs us that it is plural ; that it is masculine, from not having the semicolon, nor the colon after it ; that it is defective in its middle radical, is evident from the circumflex accent employed ; the next word has been considered. יִשְׁבֵּי īshēb, is the third person singular preter masculine of a verb in Kal, this is evident from G. p. 7. compared with the Translation. This analysis, we apprehend, should not be carried any farther.

The student will perceive that in the Grammar we have quoted from the ΕΠΕΑ ΠΙΤΕΡΟΕΝΤΑ of Mr. JOHN HORNE TOOKE ; if that admirable Philologist had been as well acquainted with the eastern languages as he was with the northern, he would have been able to have carried his valuable inquiries still farther. In the Grammar, page 26. we observe that *beneath* is compounded of *be* and *neath*, and that *neath* is the positive degree of an adjective of which the comparative *nether* or *lower*, is still in use, as the *nether-millstone* ; *under*, that is, *on-neder*, being the Dutch for *below* ; the Hebrew informs us that the true root of *neath* is נָחַת nēhēth, *To descend* ; and if necessary this root might be traced through all the eastern languages, and thence to the

northern, where Mr. HORNE TOOKE found it. In page 24th of the Grammar, we have observed that *not*, *no*, mean *averse*, *unwilling*; the true source of this adverb is the Hebrew נָא *nā*, *To fail*, and there is not, perhaps, a language in the known world into which as a negative it is not to be found. We are of opinion that the true source of etymology is to be found in the eastern languages, of which the Hebrew is the parent, and to which they can still in many instances be traced; this study is of the greatest importance, for though Philology by its original import at first only denoted the knowledge of language, yet it soon acquired a more extensive, a more exalted signification. Without the aid of Philology it is scarcely possible to unfold the origin of nations, to trace their first frame and constitution, to understand their customs, manners, religion, laws, language, government; their progress in the arts of peace or war, or to know by what means they have arisen to grandeur and importance. The study of history so necessary to every rank, will be very deficient without the aid of Philology. To the student of divinity this science is of very great importance, it enables him to take just and enlarged views of the Sacred Writings, which, when blessed to his soul by the influences of the Holy Spirit, are able to make him wise unto salvation, through faith which is in Christ Jesus. Our heart's desire and prayer is, that the blessing of God, and the influence of his Holy Spirit, may accompany this work, and that it may please Him to cause it to redound to His glory, and to the edification of those who peruse it, to their growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen, and Amen.

AN OUTLINE

OF

HEBREW GRAMMAR.

Of the Letters and manner of Reading.

ALPHABET.

POWER.	FORM.	NAME.	FINAL.	SIMILAR.	SOUND.
1	א	Aleph			a, as in <i>all</i>
2	ב	Beth		כ	b
3	ג	Gimel		נ	g, as in <i>give</i>
4	ד	Dalet		ר	d
5	ה	He		ח	e, as in <i>men</i>
6	ו	Vau		י	u, as in <i>you</i>
7	ז	Zain		ז	z
8	ח	Heth		ה	h
9	ט	Teth		מ	t
10	י	Jod		ו	i, as in <i>field</i>
20	כ	Caph	ך 500	ב	c, as in <i>come</i>
30	ל	Lamed			l
40	מ	Mem	ם 600	ט	m
50	נ	Nun	ן 700	ג	n
60	ס	Samech		ס	s
70	ע	Oin		צ	o
80	פ	Pe	ף 800		p
90	צ	Tzade	ץ 900	ע	tz
100	ק	Koph			k
200	ר	Resh		ד	r
300	ש	Shin			sh
400	ת	Thau			th

This sacred language is read from right to left. ו א ה י ע are vowels, the rest consonants. In reading Hebrew these vowels are sounded long. When a vowel is supplied in reading it may be ĕ sounded short, as בָּרָא Bēra, he has created. The following vowels ו א ה י are called Ehevi, for the sake of memory, are employed often for each other, as פָּרָה becomes פֵּרִי Fruit. The letters may be divided into the following classes,

Gutturals, א ה ח ע

Labials, ב פ מ ף

Palatials, ג י כ ך

Linguals, ד ט ל נ ת

Dentals, ז ס צ ר ש

Those of the same order are sometimes employed for each other, as נָסָה for נָשָׂה To lift up. * The letters are either serviles or radicals; the serviles are ו כ ל ב ו אֵיתָן מִשָּׁה which, for the sake of memory, may be called Aithēn, Mēshe, u, Cēlēb. The rest are radicals, and never become serviles except ט when used for ת but the serviles are often radicals. The serviles are employed in producing the changes necessary in the structure of the language. A radix or root generally consists of three letters, (see Gusset's Lexicon, p. 2.) one of which is frequently omitted, and sometimes two. Those words which have more than three letters are evidently foreign or compounded words, though it may not be easy at all times to show their composition. This rule though evidently derived from the peculiar genius of the Hebrew is applicable in some measure to every language whether

* The principle upon which, from Moor's Greek Grammar, the following arrangement is formed, will be of great service to the student in tracing the connexion of the Hebrew with any other language.

Labials, π, β, φ,	} are sounded	{ ip, ib, iph. ik, ig, ih. it, id, ith.
Palatials, κ, γ, χ,		
Dentals, τ, θ, θ,		

ancient or modern. The following letters denominated Eamentic, ה א מ נ י are employed as prefixes, or sometimes affixes, in forming nouns from verbs. אהוינתר Aevinēth are called paragogic, παραγωγικος or additional, being found generally as affixes where they seem only annexed for the sake of sound, but in reality they supply the place of adverbs, of which, perhaps, they are abbreviations; they increase the primitive meaning of the root to which they are postfixed. As in this language a word is never so divided that one part of it appears in one line and another in the next; they therefore enlarge some of their letters to fill up the blank space. ה ל ת ם are used then in an extended form, and are then called dilated or extended letters.

Parts of Speech.

ARTICLE.

There is no part of the Hebrew that corresponds exactly to the common use of the articles, whether definite or indefinite; the only word in this language which approaches to this part of speech is ה this is then a contraction of הוה the being, or the existence, and corresponds to the definite article in its emphatic use, as האיש The man, or that man.

NOUN.

Nouns have three genders, two numbers, and six cases. Nouns ending in ה* or ת are generally feminine, as אדמה Earth. All other nouns are generally mascu-

* ה affixed to nouns is a contraction of the pronoun הוה He, she, or it, common gender. This accounts for some nouns ending in ה being masculine, as איב A conjurer; איבורי Conjurers. The reason seems to be the ה in the root אכר is not strictly radical, in the plural it is changed into ת that ו is prefixed. This ו is without doubt the remains of a pronoun third person plural

line, as אדם A man; sometimes common, as אור A mark. Masculine nouns generally form their plural in מ or ים as אנפים Wings, אנה A wing. Feminine nouns generally form their plural in ות as אמה A young woman, אמהות Young women.

CASES.

Singular.

Nom.	איש	A man, or the man.
Gen.	איש	of a man, or the man.
Dat.	לאיש	for, or to the man.
Acc.	אתאיש	the man.
Voc.	האיש	O the man.
Abl.	מאיש	from the man.

Plural.

Nom.	אישים	men, or the men.
Gen.	אישים	of men, or of the men.
Dat.	לאישים	for men, or for the men.
Acc.	אתאישים	the men.
Voc.	האישים	O men, or O the men.
Abl.	מאישים	from men, or from the men.

When two nouns come together they are said to be in

common gender; this accounts for nouns in ות being both masculine and feminine. That this conjecture is not without foundation, will appear evident from a proper consideration of the following passages in the original, in which it signifies, their or them, Exodus xxiii. 23. Deuteronomy iv. 37. vii. 10. xxi. 10. Joshua ii. 4. Psalm xlv. 4. Isaiah v. 26. It appears to be the latter part of המה They, where ו is employed for ה, being one of the ehevi letters. Some nouns ending in ים are feminine, as נשים Wives. ים is a contraction of the pronoun of the third person plural. המה They, generally masculine, but sometimes feminine, the ה being changed into י. Some masculine nouns form their plural in ין as אי An island, אים Islands. This termination is the contracted form of המין the third person plural masculine of the Chaldaic pronoun, they. We are aware that these are denominated Chaldaic forms, it is true they are so, but it is also true, that they are taken from the Hebrew into

government or regimen, the first is the governing word, the second is governed in the genitive. The first if singular and feminine ending in ה changes that letter generally into ת, as יעצה יעצות Counsel, The counsel of the wicked. The masculine plural loses the final ם when it is the governing word, as האיש אשר O the blessednesses of the man; these changes oftentimes take place when the nouns, &c. are not in regimen, evidently for the sake of a more pleasant sound, as חוסי בו The persons trusting in him, Psalm ii. 12. (See Wilson's Grammar, page 133.)

ADJECTIVE.

Adjectives in the positive degree are similar to nouns. The comparative is formed by prefixing to the word, for which the preference is given, the letter מ, from מנה To distribute, as מננים טוב טוב Good; מ literally before, good before sons, that is, better than sons. The superlative arises from prefixing מאד Very, to the positive, as טוב מאד Very good. It is also formed by prefixing ה הטוב הנשים The best among women. It is also formed by repeating the positive, as רע רע Evil, evil, that is, very bad; the superlative is also formed by

the Syriac or Chaldaic, for the Hebrew noun הנה The collective presence of objects, is the true root. In fact we may safely assert that the Hebrew is the parent of every language whether ancient or modern. Psalm v. 13. will be found an instance where the feminine noun in regimen does not change the final ה into ת, thus כננה רצון As with a shield of good will, and Mr. Mudge is of opinion that there are many instances of this. (See Bishop Horsley's Translation with Notes.) We have omitted ש as a sign of the genitive, for there is not an instance in the whole Bible of it; we know that the Rabbies use it as such, but their authority on this subject must yield to the Scriptures, it is to be found Cant. viii. 12. but in that passage it is not the sign of the genitive, but a relative joined with the dative pronoun שלי When, rendered literally is, which for me, that is ש Which, from אשר Which. ל which is the sign of the dative, is the contracted form of אל signifying, To, or for. י Me, from אני I, the pronoun.

using two adjectives with a conjunction between them, as עני ואביון Poor and needy, that is, exceedingly poor; likewise by repeating the noun, as שמי השמים The heaven of heavens, or the highest heavens. It also arises from prefixing the pronoun ה that, or the emphatic, as המלך הגדול The great king, or the greatest king. It is also formed by prefixing א to the positive, as אכזב A very great liar. (See Robertson's Grammar, page 69.)

PRONOUN.*

Pronouns are personal, demonstrative, relative and interrogative. The pronoun of the first person, common gender, singular, Nom. אנכי אני I; the rest of the cases י or יי with the proper sign prefixed as in nouns, from אנה The occurrence or presence of an object. אנכי from אנה and כה Here or present. Plural, Nom. אנחנו נחנו We, the other cases נו &c. from אנה and נו to increase. The pronoun of the second person masculine singular, Nom. אתה Thou, other cases ך &c. Plural, Nom. אתם You, the other cases כם &c. The pronoun of the second person feminine singular, Nom. אתי אר Thou, other cases ך &c. Plural, Nom. אתן אתנה You, other cases כן &c. The pronoun of the third person masculine singular, Nom. הוא He, other cases ו or נו &c. Plural, Nom. הם המה they, other cases הם or מו &c. The pronoun of the third person feminine singular, Nom. היא She, other cases ה or נה &c. Plural, Nom. הנה הן They, other cases הן &c.

The sign of the accusative אר is a word signifying the very, pointing emphatically to the word to which it is prefixed, when this particle is used before a pronoun, ו is generally inserted. ה of the vocative is not always employed. מ is the sign of the ablative, doubled for the most part before a pronoun, which is a contraction of מן from מנה To distribute.

* It is of great importance that the student should have an intimate acquaintance with the personal pronouns, for such is the genius of all the eastern languages, that each person of the various tenses, the third person singular masculine being excepted, is formed with the respective personal pronoun more or less contracted, either as a prefix, or an affix. The

Demonstrative.

Singular,	Masculine	זה	הלזה	לזה	זה	This.
	Feminine	זו	הלזו	זאת	זו	This.
	Common	זה	הלזו	זה	ה	That, or the.
Plural,	Common	אל	אלה	האל	אל	These, those.

Relative.

Common, Singular and Plural אשר Who, which, that,

Interrogative.

מי Who? מה What? ה Who? or which?

For a more particular account of the pronouns see Lexicon.

*Of Verbs.**

The regular Verb, פקד To visit.

In KAL, or first conjugation.

INDICATIVE MOOD.

Preter, or past Tense.

Singular.

1. פקדתי I visited, or have visited, or did visit. C.
2. פקדת Thou didst visit, or hast visited, or visitedst. C.
3. פקד He visited, or has visited, or did visit. M.
3. פקדה She visited, or has visited, or did visit. F.

abbreviated pronouns used as affixes, are אני or י I, or mine. נו Us, or ours. ך or כָּ Thou, or thine, masculine. כִּי Thou, or thine, feminine. יך the same. כָּב Ye, or yours, masculine. כֶּן or כְּנָה Ye, or yours, feminine. וּ or הוּ His, him. נוּ or הוּ the same. הָ or הָּ Her. מוּ or ימוּ Them, their, masculine. הָּ the same. ךּ or ךֶּן Them, their, feminine. When a possessive pronoun and substantive come together in the English language, the pronoun is first, as my book; they are also reckoned separate words, but such is the idiom of the Hebrew that they are accounted as one word, and the order is inverted, as ספרי Book my, as it were. The contracted pronouns are also used as affixes to verbs almost in the same way as to nouns.

* All verbs have one form, so that it might be asserted that there is but one

Plural.

1. פָּקַדְנוּ We visited, or have visited, or did visit. C.
2. פָּקַדְתֶּם Ye visited, or have visited, or did visit. M.
2. פָּקַדְתִּן Ye visited, or have visited, or did visit. F.
3. פָּקְדוּ 'They visited, or have visited, or did visit. M.

conjugation in Hebrew, whatever changes take place the root remains, or should remain unaltered. (See Preface foot note.) פָּקַד being the word selected for the model of the verb in the days of old, all the terms now technically in use are derived from it. פָּקַד is the pure root not burdened with any servile, it is therefore called Kal, that is, levis, light. This therefore is the name for the active voice of what is commonly called the first conjugation. If נ be prefixed to פָּקַד we have נִפְקַד or as it is pronounced with the Massoretic points, being the name given to the points which are used by many in reading Hebrew, Niphal, this gives the name to the passive voice of Kal. If ה be prefixed to פָּקַד and י inserted before the last radical, and sounded according to the Massorah, we have Hiphil the name of the active voice of the second conjugation. If this י be taken out and the Massoretic points changed, we have Hophal, the name for the passive voice of the second conjugation. If ה־ be prefixed to פָּקַד and Massoretically pronounced, we have Hithpael, the name for the third conjugation which is both active and passive. The first conjugation is simply active or passive, as פָּקַד He did visit, or has visited. נִפְקַד He was or has been visited. The נ characteristic of Niphal seems to be a contraction of נָה To be established. The second conjugation signifies to cause, or make any thing to do, or to be done, as הִפְקִיד He did cause, or has caused to visit; the י inserted before the last radical seems to be a corruption arising from the influence of the points, (see Preface foot note.) the ה prefixed whether to nouns or verbs seems to be a contraction of הוּא Permanent existence. הִפְקִיד He did cause to be visited, or has caused to be visited. The third conjugation is both active and passive, as הִתְפַּקֵּד He did visit, or has visited himself. הִתְהַר which is prefixed to this conjugation, is perhaps a contraction of הִתְהַר To hasten. The Moods are three, the Indicative, the Imperative, and the Infinitive. The tenses are three, the Past, Future, and Present. The numbers are two, the Singular, and the Plural. The persons are three, First, Second and Third. The genders are three, Masculine, Feminine and Common. Indicative mood, preter tense, first person singular, the sign of which is תי the latter part of the pronoun אֲנִי I, postfixed to the root. Second person singular, of which the sign is ה the latter part of the pronoun אַתָּה Thou, postfixed,

Future tense.

Singular.

- | | | | |
|----|------------|----------------------------|----|
| 1. | אֶפְקֹד | I shall, or will visit. | C. |
| 2. | תִּפְקֹד | Thou shalt, or wilt visit. | M. |
| 2. | תִּפְקְדִי | Thou shalt, or wilt visit. | F. |
| 3. | יִפְקֹד | He shall, or will visit. | M. |
| 3. | תִּפְקֹד | She shall, or will visit. | F. |

Plural.

- | | | | |
|----|---------------|----------------------------|----|
| 1. | נִפְקֹד | We shall, or will visit. | C. |
| 2. | תִּפְקְדוּ | Ye shall, or will visit. | M. |
| 2. | תִּפְקְדֶנָּה | Ye shall, or will visit. | F. |
| 3. | יִפְקְדוּ | They shall, or will visit. | M. |
| 3. | תִּפְקְדֶנָּה | They shall, or will visit. | F. |

third person singular masculine is the root itself, in Kal, or burdened with no letters. The third person singular feminine, of which the sign is ה the former part of the pronoun הִיא She, postfixed. The first person plural, of which the sign is נו the latter part of the pronoun אֲנוּ We, postfixed. Second person plural masculine, of which the sign is ת the latter part of the pronoun אַתָּה Ye, postfixed. Second person plural feminine, of which the sign is ת the latter part of the pronoun אַתְּ Ye, feminine postfixed. The third person plural, of which the sign is ו the latter part of the pronoun הֵם They, postfixed. Future tense. The first person singular, of which the sign is א the former part of the pronoun אֲנִי prefixed. The second person singular masculine, of which the sign is ת the middle part of the pronoun אַתָּה Thou, prefixed. The second person singular feminine, of which the signs are ה prefixed, and י postfixed, which are the latter part of the pronoun אַתְּ Thou. The third person singular masculine, of which the sign is ו the middle part of the pronoun הֵם He, prefixed. (See Robertson's Grammar, p. 80.) The third person singular feminine, of which the sign is ה the latter part of the pronoun הִיא (see Leusden's Grammar, p. 44.) She, or this, feminine prefixed. The first person plural, of which the sign is נו the middle part of the pronoun אֲנוּ We, prefixed. The second person plural masculine, of which the signs are ת prefixed, and ו postfixed, the middle parts of the pronoun (see Robertson's Lexicon, p. 42.) אַתְּמוּ Chald. You, common gender. Second person plural feminine, of which the signs are ת prefixed, and נה postfixed, the latter part of the pronoun אַתְּנָה Ye, feminine.

Imperative.

Singular.

2. פָּקֵד Visit thou. M.
 2. פָּקְדִי Visit thou. F.

Plural.

2. פָּקְדוּ Visit ye. M.
 2. פָּקְדְנָה Visit ye. F.

Infinitive.

Present tense, פָּקֵד פָּקְדִי To visit.

Third person plural masculine of which the signs are י prefixed, and ו postfixed, which appear to be י the former part of the pronoun ים and ו postfixed, the latter part of the Chaldaic חַמְיִי Them. (see Parkhurst's Lexicon, 4to, p. 182.) Third person plural feminine, of which the signs are ה the former part taken for ה prefixed, and נָה the latter part of the pronoun הֵנָּה They, feminine. This is the construction of the two tenses of the indicative mood, while the imperative mood is nothing but a part of the future contracted, taking the second person singular and plural masculine and feminine, and casting away the prefix ה, and we know that the sense of the imperative is future, expressed with brevity, as thou shalt visit, is the same with visit thou. The infinitive mood is generally the simple root, and denotes the meaning of the verb in its most general form; Benoni, or the term employed to denote the participle active, signifies in the middle, that is, because expressive of the present time which is between the past and the future. Poul, the term used to express the participle of the past tense is taken from that part of the verb in the old paradigma פָּעַל In the future tense, and in the imperative and infinitive moods, through the corruption of the points a ו is often found inserted between the second and third radicals. The personal affixes, throughout all the conjugations, are added, and the participle declined as in Kal. In Niphal the נ is prefixed to the preter alone, and to the participle, but ה to the imperative and infinitive. In Hiphil, Hophal, and Hithpael, after another servile, the formative ה is always dropped, also throughout the future, and to the participle of each מ is prefixed. Hophal is the same as Hiphil the formative י being left out, as it also frequently is in Hithpael. In the Hithpael of verbs beginning with ש or ס, ה is transposed, as הַשְׁתַּמֵּר and הַשְׁתַּמֵּר and those with צ. ה is likewise converted into ט as נִצְטַק for נִצְרַק.

Participle active, or Benoni.

Singular.

פוקד Visiting. M.
פוקדה Visiting. F.

Plural.

פוקדים Visiting. M.
פוקדות Visiting. F.

Participle passive, or Poul.

Singular.

פקוד Visited. M.
פקודה Visited. F.

Plural.

פקודים Visited. M.
פקודות Visited. F.

NIPHAL.

Preter tense.

Singular.

1. נפקדתי I have been, or was visited. C.
2. נפקדת Thou wast, or hast been visited. C.
3. נפקד He was, or has been visited. M.
3. נפקדה She was, or has been visited. F.

Plural.

1. נפקדנו We were, or have been visited. C.
2. נפקדתם Ye were, or have been visited. M.
2. נפקדתן Ye were, or have been visited. F.
3. נפקדו They were, or have been visited: C.

Future tense.

Singular.

1. אפקד I shall, or will be visited. C.
2. תפקד Thou shalt, or wilt be visited. M.
2. תפקדי Thou shalt, or wilt be visited. F.
3. יפקד He shall, or will be visited. M.
3. תפקד She shall, or will be visited. F.

Plural.

1. נפקד We shall, or will be visited. C.
2. תפקדו Ye shall, or will be visited. M.
2. תפקדנה Ye shall, or will be visited. F.
3. יפקדו They shall, or will be visited. M.
3. תפקדנה They shall, or will be visited. F.

Imperative.

Singular.

2. הפקד Be thou visited. M.
2. הפקדי Be thou visited. F.

Plural.

2. הפקדו Be you visited. M.
2. הפקדנה Be you visited. F.

Infinitive.

הפקד To be visited.

Participle. Benoni.

Singular.

- נפקד Visited. M.
 or נפקדה Visited. F.

Plural.

- נפקדים Visited. M.
 נפקדות Visited. F.

HIPHIL.

Preter tense.

Singular.

1. הפקדתי I did, or have caused to visit. C.
2. הפקדת Thou didst, or hast caused to visit. C.
3. הפקיד He did, or has caused to visit. M.
3. הפקידה She did, or has caused to visit. F.

Plural.

- | | | | |
|----|--------|------------------------------------|----|
| 1. | הפקדנו | We did, or have caused to visit. | C. |
| 2. | הפקדתם | You did, or have caused to visit. | M. |
| 2. | הפקדתן | You did, or have caused to visit. | F. |
| 3. | הפקידו | They did, or have caused to visit. | C. |

Future tense.

Singular.

- | | | | |
|----|--------|-------------------------------------|----|
| 1. | אפקיד | I shall, or will cause to visit. | C. |
| 2. | תפקיד | Thou shalt, or wilt cause to visit. | M. |
| 2. | תפקידן | Thou shalt, or wilt cause to visit. | F. |
| 3. | יפקיד | He shall, or will cause to visit. | M. |
| 3. | תפקיד | She shall, or will cause to visit. | F. |

Plural.

- | | | | |
|----|---------|-------------------------------------|----|
| 1. | נפקיד | We shall, or will cause to visit. | C. |
| 2. | תפקידו | Ye shall, or will cause to visit. | M. |
| 2. | תפקידנה | Ye shall, or will cause to visit. | F. |
| 3. | יפקידו | They shall, or will cause to visit. | M. |
| 3. | תפקידנה | They shall, or will cause to visit. | F. |

Imperative.

Singular.

- | | | | |
|----|--------|----------------------|----|
| 2. | הפקיד | Cause thou to visit. | M. |
| 2. | הפקידי | Cause thou to visit. | F. |

Plural.

- | | | | |
|----|---------|---------------------|----|
| 2. | הפקידו | Cause you to visit. | M. |
| 2. | הפקידנה | Cause you to visit. | F. |

Infinitive.

הפקיד To cause to visit.

Participle. Benoni.

Singular.

- | | | | |
|----|--------|-------------------|----|
| | מפקיד | Causing to visit. | M. |
| or | מפקידה | Causing to visit. | F. |

Plural.

מפקידים	Causing to visit.	M.
מפקידות	Causing to visit.	F.

HOPHAL.

Preter tense.

Singular.

- | | | | |
|----|--------|--|----|
| 1. | הפקדתי | I was, or have been caused to visit. | C. |
| 2. | הפקדת | Thou wast, or hast been caused to visit. | C. |
| 3. | הפקד | He was, or has been caused to visit. | M. |
| 3. | הפקדה | She was, or has been caused to visit. | F. |

Plural.

- | | | | |
|----|--------|--|----|
| 1. | הפקדנו | We were, or have been caused to visit. | C. |
| 2. | הפקדתם | Ye were, or have been caused to visit. | M. |
| 2. | הפקדתן | Ye were, or have been caused to visit. | F. |
| 3. | הפקדו | They were, or have been caused to visit. | C. |

Future tense.

Singular.

- | | | | |
|----|-------|---|----|
| 1. | אפקד | I shall, or will be caused to visit. | C. |
| 2. | תפקד | Thou shalt, or wilt be caused to visit. | M. |
| 2. | תפקדי | Thou shalt, or wilt be caused to visit. | F. |
| 3. | יפקד | He shall, or will be caused to visit. | M. |
| 3. | תפקד | She shall, or will be caused to visit. | F. |

Plural.

- | | | | |
|----|--------|---|----|
| 1. | נפקד | We shall, or will be caused to visit. | C. |
| 2. | תפקדו | Ye shall, or will be caused to visit. | M. |
| 2. | תפקדנה | Ye shall, or will be caused to visit. | F. |
| 3. | יפקדו | They shall, or will be caused to visit. | M. |
| 3. | תפקדנה | They shall, or will be caused to visit. | F. |

Hath no Imperative.

Infinitive.

הפקד To be caused to visit.

Participle. Benoni.

Singular.

מפקד Caused to visit. M.
 or מפקדה Caused to visit. F.

Plural.

מפקדים Caused to visit. M.
 מפקדות Caused to visit. F.

HITHPAEL.

Preter tense.

Singular.

1. התפקדתי I did visit, or have visited myself. C.
2. התפקדת Thou didst visit, or hast visited thyself. C.
3. התפקד He did visit, or has visited himself. M.
3. התפקדה She did visit, or has visited herself. F.

Plural.

1. התפקדנו We did visit, or have visited ourselves. C.
2. התפקדתם Ye did visit, or have visited yourselves. M.
2. התפקדתן Ye did visit, or have visited yourselves. F.
3. התפקדו They did visit, or have visited themselves. C.

Future tense,

Singular.

1. אתפקד I shall, or will visit myself. C.
2. תתפקד Thou shalt, or wilt visit thyself. M.
2. תתפקדי Thou shalt, or wilt visit thyself. F.
3. יתפקד He shall, or will visit himself. M.
3. תתפקדי She shall, or will visit herself. F.

Plural.

- | | | | |
|----|---------|---------------------------------------|----|
| 1. | נתפקד | We shall, or will visit ourselves. | C. |
| 2. | תתפקדו | Ye shall, or will visit yourselves. | M. |
| 2. | תתפקדנה | Ye shall, or will visit yourselves. | F. |
| 3. | יתפקדו | They shall, or will visit themselves. | M. |
| 3. | תתפקדנה | They shall, or will visit themselves. | F. |

Imperative.

Singular.

- | | | | |
|----|--------|---------------------------|----|
| 2. | התפקד | Be thou visiting thyself. | M. |
| 2. | יתפקדי | Be thou visiting thyself. | F. |

Plural.

- | | | | |
|----|---------|-----------------------------|----|
| 2. | התפקדו | Be you visiting yourselves. | M. |
| 2. | התפקדנה | Be you visiting yourselves. | F. |

Infinitive.

התפקד To visit one's self.

Participle. Benoni.

Singular.

- | | | | |
|---|-----------|----------------------|----|
| | מתפקד | Visiting one's self. | M. |
| ת | or מתפקדה | Visiting one's self. | F. |

Plural.

- | | | | |
|--|---------|----------------------|----|
| | מתפקדים | Visiting themselves. | M. |
| | מתפקדות | Visiting themselves. | F. |

Observations concerning the Regular Verb.

The first person singular preter sometimes omits the final ך. In Kal ך is frequently inserted after the second radical of the future and imperative. In the participle Benoni in Kal, the ך is often, and in the participle Poul, sometimes, omitted. In the third person future mascu-

line plural of verbs, ך paragogic, is frequently affixed, the ך is sometimes left out, and ך only retained; this happens more rarely in the second person future masculine plural. The ה final, is often dropt in the third person future feminine plural, sometimes in the second person future feminine plural. In the imperative, second person plural feminine, the final ה is sometimes omitted. The characteristic ם in Hiphil, is employed only in three examples of the preter, and even in these it is frequently omitted. When the third person preter feminine of any conjugation is followed by a pronoun suffix, the ה is changed into ת. The second person plural masculine sometimes omits its ך before a pronoun suffix, also the third person plural preter and future, likewise the second person plural future.

Irregular Verbs.

These are of two classes, defective, and reduplicate; defective verbs are those that leave out one or more of their radicals, from the old model פֿעל if the first radical be omitted, it is said to be defective in פ; if the second be left out, defective in ע, and if the third radical be defective, it is said to be in ל. Defective verbs that drop their first radical, are for the most part those that begin with י or נ.

ישב To dwell.

Hitlpael.	Hophal.	Hiphil.	Niphal.	Kal.
התישב	הושב	הושיב	נושב	ישב Preter.
	יושב	יושיב	יושב	ישב Future.
		הושיב	הושב	שב } Imperative.
				שבה }
	הושב	הושיב	הושב	שבת Infinitive.
	מושב	מושיב	נושב	יושב Benoni.
				ישוב Poul.

Verbs leaving out י as their first radical, often drop it in the future, imperative and infinitive of Kal, to which last they affix ת, and in Niphal and Hiphil they change their י into ו. The leading word of each tense, mood, &c. is only given, whence the other parts are formed regularly, as in פקד. These three verbs, יכח ידע ירה in Hithpael change their י into ו, לקח To take, is in Kal formed like ישב. Verbs defective of נ, the first radical, drop it in the future, imperative and infinitive of Kal, to which they also affix ת in the preter of Niphal, and throughout Hiphil and Hophal.

*An example of a Verb Defective of נ the first Radical,
commonly called Defective נ פ.*

נסך To pour.

Hithpael. Hophal. Hiphil. Niphal. Kal.

התנסך	הסך	הסך	נסך	נסך Preter.
	יסך	יסך	ינסך	ינסך Future.
		הסך	הנסך	סך Imperative.
	הסך	הסך	הנסך	סכרת Infinitive.
	מסך	מסך	נסך	נוסך Benoni.
				נסוך Poul.

Verbs with ה for their last radical often drop it, or change it into י, and generally form the infinitive by changing ה into ו. Verbs are doubly defective when י or נ is the first radical, and ה the last; the middle radical sometimes only remains; נתן To give, is included in this observation. א, נ and ת, radicals are often, before the same letters as serviles, dropt; when the third radical is the second repeated, it is frequently dropped, or instead of it a ו is inserted, verbs of this class have in Hophal a ו inserted just before its first radical.

Example of a Defective Verb of two Radicals.

שׁוּב To place.

Hophal.	Hiphil.	Niphal.	Kal.
הוּשׁ	הָשׁוּב	נָשׁוּב	שׁוּב Preter.
יוּשׁ	יָשׁוּב	יִשׁוּב	יִשׁוּב Future.
	הָשׁוּב	הָשׁוּב	שׁוּב Imperative.
הוּשׁ	הָשׁוּב	הָשׁוּב	שׁוּב Infinitive.
מוּשׁ	מָשׁוּב	נָשׁוּב	שׁוּב Benoni.
			שׁוּב Poul.

Verbs of this form oftentimes in Kal, and sometimes in Niphal, leave out the ו before the last radical. Of the third class of verbs, or those which drop their third radical, are the verbs ending in ה.

Example of a Verb, the last Radical, ה, being left out.

גִּלָּה To reveal.

Hithpael.	Hophal.	Hiphil.	Niphal.	Kal.
הִתְגַּלָּה	הִגַּלָּה	הִגַּלָּה	נִגַּלָּה	גִּלָּה גִּלְתָּה גִּלָּה Pret.
יִתְגַּלָּה	יִגַּלָּה	יִגַּלָּה	יִגַּלָּה	יִגַּלָּה יִגַּל Fut.
הִתְגַּלָּה		הִגַּלָּה		גִּלָּה גִּלּוּ F. Imp.
הִתְגַּלְוֹת	הִגְלוֹת	הִגְלוֹת	הִגְלוֹת	גִּלְוֹת גִּלְתָּ גִּלּוּ Inf.
מִתְגַּלָּה	מִגַּלָּה	מִגַּלָּה	נִגַּלָּה	גִּלְוֹת גִּלְתָּ F. Ben.
				גִּלּוּ Poul.

From these models of the verb it is evident that it has but three moods, the Indicative, the Imperative, and the Infinitive. The Indicative has only two tenses, “the simplicity,” as Mr. Pike well observes, “manifested in this is wonderful.” How complex, on the tenses, the Greek and Latin verbs are, the student knows well. This simplicity in the Hebrew is greater than at first we would reckon proper; three tenses at least appearing absolutely necessary to express our ideas, viz. the present, the past, and the future. How then shall we defend the Sacred Language in this par-

ticular: In this language it is taken for granted that the reader is acquainted with the general scope of what is under his consideration, whether it relate to things past, present or future, whether it be a general precept, or a particular injunction, &c. so that there is no necessity to distinguish the one from the other by the tenses. Accordingly when in Hebrew, we are reading history, we must translate the future as well as preter tense, as relating to things past, and in prophecy we must use both of these tenses as if speaking of things to come. If we then consider language in this natural and easy light, we shall perceive that there is no occasion for any more than two tenses, and if in reading this sacred language, we reckon ourselves as if present when the events referred to in prophecy or history pass, we shall perceive the meaning, propriety, and use of the two tenses. It is in the Hebrew, as it is in most other languages, that a word may be considered both as a noun, and as a verb, thus, in English the word *love* may be either a noun or a verb, according to the manner of its connection with the preceding and following words. In Hebrew, primitive words, also called roots, are such as express any radical, or natural idea or action, and may be of almost any part of speech; it is a remarkable circumstance and a strong proof that the Hebrew is a primitive language, that each of its roots seems to have had originally neither more nor less than three letters. Hence it may be inferred that when a Hebrew word presents itself of less than three letters, time, or other changes have caused some of its original letters to be left out; if the word presented have more than three letters, if not a compound word, one of three things takes place, either the root has some branches on the right or left, or both, or some letter through the corruption of the Massorah, inserted, as ם or ן among the radicals. Those letters on the right are called prefixes; in the middle, inserted; on the left, affixes, or postfixes. Concerning these letters as serviles in general, it may

be observed that **א** as a prefix, is sometimes the sign of a noun, but more frequently the sign of the first person future of a verb. **ב**, as a prefix, is a preposition, in, to, towards, &c. (See Lexicon.) **ג**, prefixed, marks the conjugation Hiphil, or Hophal, is emphatical, *the, this, that*, is vocative, or pathetic, expresses a question or doubt. Postfixed, is the sign of a feminine noun, denotes the third person singular feminine preter of verbs. To a verb, or noun, her, sometimes, his, to or towards, of place or time. **ד** prefixed, a connective particle, and, &c. (see Lexicon.) inserted after the first radical, it denotes the participle of the present tense active, also nouns in which action is implied; inserted after the second radical it denotes an action past, also nouns in which such action is implied. Postfixed to a noun, it signifies, his; to a verb, him, sometimes, their, or them, also the third, or in the imperative, the second person plural of verbs, also forms some nouns. **ה** prefixed to the third persons masculine future of all verbs, forms some appellative nouns, inserted, forms many nouns, after the first radical it denotes the effect or consequence of the participle active of the verb, after the second radical, the consequence of the participle passive, also before the last radical, it denotes the Hiphil conjugation. Postfixed, it denotes a national name, the ordinal numbers, the second person feminine future and imperative, and sometimes the second person feminine preter, is the sign of the masculine plural in regimen, is formative in some nouns, both substantive and adjective, to a noun, my; to a verb, me. **ו** prefixed, a particle of similitude, like, as, &c. Postfixed to a noun, thy; to a verb, thee. **ז**, prefixed, only, to, for, &c. (See Lexicon.) **ח** prefixed, a particle, from, &c. (see Lexicon.) denotes the participle of Hiphil and Hophal, and with **א** added, of Hithpael, forms many nouns signifying the instrument, mean, or place of action. Postfixed to a noun, their; to a verb, them; forms some adverbs. **ט** prefixed, forms the preter and participle of

Niphal, the first person plural future of all verbs, some appellative nouns. Postfixed, their, them, feminine, forms many nouns. ש prefixed only, denotes the relative, who, which; the particle, that, because. ת prefixed, denotes a noun; to the second person future of both numbers and genders, and to the third person future feminine, singular and plural. Postfixed, the second person preter singular of all verbs; in regimen for ה feminine, forms many nouns feminine, for examples see Lexicon, under each particular, also see Parkhurst's Grammar, section 9th.

RULE.

To find the root, reject the Eamentic letters, ה א מ נ ת י, the affixes, and letters acquired in forming. If less than three letters remain, add י or נ to the beginning, or insert ו or י in the middle, or double the second letter, or add ה or א to the end. There is one instance where the student must add ל to the beginning, לקח To take, which is often found without ל; or from the improved plan of the Lexicon, the following short rule will be sufficient. Reject all affixes and letters acquired in forming, and under the three, or two remaining letters the root may be found.

Of the Eamentic Letters.

These letters are either employed to form nouns, &c. as affixes, or prefixes. In Eamentic nouns, ה א ת are prefixed, as אצבע The finger. השמעות The sense of hearing. תהלה Praise. מ is sometimes employed as an affix, as סלעם A kind of insect; פדיום Redemption, it also forms adverbs, as יומם Daily; פתאם Suddenly; חנם Gratis, for nothing. Most frequently as a prefix, as מאכל Food, sometimes it is doubled, as ממגרות Granaries; often it forms nouns denoting the instrument, as מגן A shield; מפה A pair of bellows; מפתח A key; מזרע A fan to winnow corn; מנורה A candlestick; מאור A light. נ is used as a prefix in proper

names, as in Nimrod, Naphthali, sometimes also in nouns not proper, as נִפְתוֹל Contention; נִמְבוֹר Contempt; it is more frequently used as an affix, as קָרֵבֵן A gift; כִּבְשֵׁן A furnace; חֲסֵרִין A deficiency; זְכוֹרִין The memory. י is frequently prefixed in proper names, as Jeconiah, sometimes to nouns not proper, as יֶלְקוֹם A bag; יִנְשׁוּךְ A bat; יִצְהָר Oil; יָקוֹם Substance; postfixed it forms adjectives, as נִכְרִי Strange; חֲפֵשִׁי Free; also ordinal numbers, as שֵׁנִי Second; שְׁלִישִׁי Third; also gentile nouns, as מִצְרִי An Egyptian; עִבְרִי A Hebrew; עֲרָבִי An Arabian; כְּנַעֲנִי A Cananite; כַּשְׁדִּי A Chaldean, &c.

Of the Paragogic Letters.

The six paragogic letters found at the end of words, appear only annexed for the sake of sound, but in reality they supply the place of adverbs. א paragogic, after the manner of the Arabians, is added to the persons of verbs that terminate in ו, as הֵלְכוּ־א Those who have walked. The employment of ה paragogic, is very common, chiefly in the preterite and imperative, second person masculine, also in the first person of the future of both numbers, also to the infinitive and participle, also to the pronoun, &c. as לֵכָה־ To thee, it is also added to nouns of place, as יָמָה־ Towards the sea; שְׂאֻלָּה־ To the grave. ו paragogic, is added in regimen, as חֵיתו־ו־אֶרֶץ The beast of the earth. י paragogic, is frequently added to the infinitive, to nouns, participles, and even to the particles, as מִנִּי From. ן paragogic, is joined to the termination of verbs, as קִיּוּמו־ן They have arisen; תֹּאֲהַבּוּ־ן You will love. ת is added to three infinitives, as יִבְשָׁת־ To dry up; יִכָּלֵת־ To be able; שִׁנְאֵת־ To hate.

*Of the Adverb.**

Adverbs seem originally to have been contrived to

* Many Hebrew adverbs can be traced to their source, thus יָמָה is the par-

express compendiously in one word, what must otherwise have required more, they may be divided into several classes.

Adverbs of Place.

אן In what manner? איכה Where? איה אי Hither. מאין Whence? פה Herc. פו In this place. מפר Whence? מפה From what place? הנה Hither. חלום Thither. שם There. שמה There, thither. משם Thence. חוץ חוץ Abroad, or without. מעל מלמעלה Above. מתחת מלמטה Beneath. אחור Backwards. פנים פנימה Before.

participle Benoni in Kal, from יתר To be redundant. מאר is a substantive noun, an effort, from אור To bend. מהרה is a noun feminine, from מהר To hasten. איפה is compounded of אי Who? and פה To turn towards. From אי and thus we have איך and איכה. הנה comes from הנה To be present. אפס the preter of Kal, To fail. נני To stand before. טרם A cutting. The composition of לפני is evident. אחר is a noun denoting, the back parts. פתאום is from פתא Sudden. רק To evacuate. הלוך is from הלך To smite. אין is a noun denoting, vacuity. עור is the preter of Kal, To persevere. רנע is the preter of Kal, To shake, or vibrate. מרע has for its root ידע To know. This principle is common to every language, Mr. Ruddiman in his small Rudiments, page 66. has shown this with regard to the Latin adverb. Mr. Horne Tooke in his Diversions of Purley, Vol. I. page 494. has shown it with regard to the English language. According to this ingenious author, *ly*, a very common termination of adverbs, is a corruption of the adjective, *like*. Adrift, is a contracted participle; Aghast, Agast, from Agazed; Ago, from Agone; Asunder, or separated; Needs, that is, need is; Anon, that is, in one; Alone, that is, Al one, only, one—like; Alive, in life; Asleep, on sleep; Aboard, on board; Adieu, to God; Fare well, go well; At wo, in two; Athree, in three; Awhile, a time; Aloft, on loft; Halt, the imperative of the Anglo-saxon verb, To hold. Lo, is the imperative of Look. Once, twice, thrice, the genitive of One, two, three. Rather, is an old comparative of the old adjective, Rath early, seldom, uncommon, scarce, rare; Stark, strong; Aye, or yea, is the imperative of a verb, and means, Have it, possess it, enjoy it; and Yes, is, Ay-es, have, possess, enjoy that; Not, no, mean, averse, unwilling.

Of Time.

When? *עַד-מָה* How long? *עַד-אֵן* To what time? *עַתָּה* Now. *מָחָר מִחֻרָת* To-morrow. *תְּמוֹל* Yesterday. *שְׁלוֹשׁ* Three days ago. *פְּנִים* Before. *מִלְפָּנִים* Before this. *מִזֶּה* Hence from this place. *קִדְמָה* Formerly, anciently. *מִקְדָּם* From antiquity. *תָּמִיד* Always. *נֶצַח* Perpetually. *עוֹלָם* For ever. *עַד-אֵם* Until. *עַד-כִּי* Until, when. *טֹרֵם* Not as yet. *פֶּתָאם* Suddenly. *רִנֵּעַ* In a moment. *מֵהֵר* Quickly. *אִזְּזִי* Then. *אַחֲרֵי אַחֵר* After. *כֶּבֶר* A long while ago. *עוֹד* As yet. *עַד-כֵּן* As far as. *אַחֲרֵיכֶן* After these things. *בְּכֵן* Hence, at length. *הִלּוֹם* Hither.

Of Demonstration.

לֹא הִנֵּה הֵן הֵא Lo!

Of Interrogation.

הֲ Whether? *אִם* If? whether? *הֲאִם* Whether indeed? *אֵיךְ הֵן* In what manner? *אֵיכָּה* What for thee? *אֵיכָּה* In what manner for thee? *מָה* How? *מָה* How? What? *מִדּוּעַ* Wherefore? *לָמָּה* For why? *כִּמָּה* How often? How many?

Of Affirmation.

בְּאִמְרָה Truly. *כֵּן* Thus, so. *אַכֵּן* Surely. *אֵךְ* At least. *אִמְנָם* Truly. *אוֹלָם* For certain.

Of Denying and Doubt.

בְּלִי לֹא אֵין Not. *בִּלְ* By no means. *אַל* Lest, not. *לֹא פֶן* Lest not. *אִילִי* Perhaps.

Of Quality.

רִיקָם Vainly. *חֲנֹם* For nothing. *עֲבָרִית* After the manner of the Hebrews. *שׁוּאַ* In vain. *יְהוּדִית* After the manner of the Hebrews. *אַרְמִית* After the manner of the Syrians.

Of Separation, &c.

יחד Together. יחדיו At once. לבד Separately.
רק-אך Only.

Of Increase.

יותר More. הרבה רב Much. רבת מאד Very much.
אי-כני How much more?

Of Diminution.

אט Gently. מעט By little and little. אי-כני How
much less? כאין כמעט Almost.

Of Likeness.

ך As. כה Thus. כמ-יכן In a similar manner. ככה
Thus. ככה Such.

Of Number.

אחת First. שנית Second. שלישית Third. רביעית
Fourth.

*Of the Prepositions.**

אל To. אלי Towards. אצל At, nigh to. אחרי After

* "Every preposition," Mr. Robertson in his Grammar, page 267. observes, "has in it the signification of a noun." Thus אל Tendency; על Superiority; מן Cutting; עם Communion; אחר Following; עבר Passage; גלל Rolling; מען Response; ערי Passage; בין Division; תחת Descending; עמר Nearness; בלל To waste; אר Presence; חלף Succession; עמד Standing. Concerning English prepositions, Mr. Horne Tooke, page 349. observes, "that the preposition, With, is an old imperative, and signifies, join; that Through, signifies a door, or passage; From, signifies, beginning; For, is a noun denoting, cause; To,* signifies, finished; By, is the imperative of a Saxon verb, Beon, to be; Between, or be-twaen, betwixt, is the Gothic form of the same meaning. Before, Behind, Below, Beside, these prepositions are merely the imperative; Be, with the nouns, fore, hind, low, side; beneath, of be and neath, the positive degree

* Mr Horne Tooke on this preposition is not quite accurate, to, is nothing else than the present of the indicative of the verb, to do, the d being changed into t. In the year 1791, when a Student in the Greek Class, University, Glasgow, we asked the opinion of the late Professor Young, one of the best Philologists either in this, or in any other country, and it gave us pleasure to find that his sentiments on this part of etymology were the same as our own.

After. **ב** In, on account of. **ל** Between. **לפני** Before.
בין Between. **הלאה** Beyond. **חוצה** Without. **מן מני מ**
 From, or out of. **בדי** In. **מדי** From. **מול** Against.
ממול Over against. **נכה** Just opposite. **נגד** Before.
סביב About. **עבר** Over. **אל-עבר** Over against. **עדי עד**
 Until. **על** Above. **עמה** Nigh to. **אפם** Besides,
 except. **תחת** Under. **למו** For them, or like. **בגלל**
למען On account of. **חלה** For. **עמד עם** With.
בלתי בלי בלא Not. **וזולת מלבד בלעדי** Besides, except.

*Of the Conjunctions.**

ו And. **אף** Also. **גם** Even. **או** Or, whether.

of an adjective, of which the comparative, nether, or lower, is still in use, as the nether-milstone; Under, that is, On-neder, being the Dutch for, below. Beyond, or Be-passed; Ward, to look at, hence toward, and fromward; Athwart, wrested; Among, amongst, mixed; Against, opposed; Amid, amidst, in the middle; Instead, in place; About, extremity; After, is the comparative of the old adjective, Aft, or behind, which is still employed by seamen; down, low; Up, Over, Bove, Above; head, seems to be the original meaning of all these.

* **א** Intention; **ב** Collection; **אשר** Track; **עקב** The following of a track; **יען** He will answer; **לכן** To firmness; **אן** Bending; **ל** Folding. Concerning the English conjunctions, Mr. Horne Tooke, page 185. observes, that

IF	Are the Imperatives	GIF	Of their Respective Verbs	GIFAN	To give.
AN		AN		ANAN	To grant.
UNLESS		ONLES		ONLESAN	To dismiss.
EKE		EAC		EACAN	To add.
YET		GET		GETAN	To get.
STILL		STELL		STELLAN	To put.
ELSE		ALES		ALESAN	To diminish.
THOUGH		THAFIG		THAFIGAN	To allow.
or		or		or	
THO'		THAF		THAFIAN	
BUT		BOT		BOTAN	To boot, to superadd.
BUT		BE-UTAN		BEON-UTAN	To be out.
WITHOUT		WYRTH-UTAN		WYRTHAN-UTAN	To be out.
AND		AN-AD		ANAN-AD	Dare congeriem.

LEST is the participle LESED of LESAN, to dismiss.

SINCE $\left\{ \begin{array}{l} \text{SITHTHAN} \\ \text{SYNE} \\ \text{SEAND-ES} \\ \text{SITHTHE} \\ \text{or} \\ \text{SIN-ES} \end{array} \right\}$ is the participle of SEON, to see.

לֹא־כֵן Not so. אֲךָ But. אַכֵּן Nevertheless. אֲלֹכֵי Although. כִּי־אֵם For since. וְלֹא־אֵם Although. אֲלֹכֵי Nevertheless. כִּי For. אֵם If. אֵם־לֹא If not. אֲלֹכֵי If. לֹא־אֵם If not. אֲשֶׁר Because, when. עַקֵּב Because. לִכֵּן Therefore. עַל־כֵּן On this account.

Of Interjections.

אֵי הוּי אֲוִי אֲוִיָּה I pray! I beseech! לוֹ נָא אָנָּה בִּי Woe! אַחֲרֵי חֲרָה־אֵה Ah! Alas! אֲלֵי O! Alas! חֲלִילָה Far be it. הֵאָה Well! הִבּוּ הִבֵּה Come! אַחֲרֵי O that! I wish! אָמֵן Amen! הוּי Ho!

Syntax.

The adjective for the most part agrees with its substantive in gender and number, as אִישׁ טוֹב A good man. Some masculine adjectives are united with feminine nouns, and the contrary, as אִמְרַת הַגְּדֹלִים The great lights; אֲבָנִים גְּדֹלֹת Great stones. Adjectives, except the numerals, are put after their substantives, if not so, the substantive verb is understood. When two substantives of a different gender have the same adjective, it is commonly of the masculine gender, בָּנָיו וּבָנָתָיו אֹכְלִים His sons and his daughters eating. An adjective singular is sometimes joined to a noun plural, יֵשֶׁר מִשְׁפָּטֶיךָ Right thy judgments. A verb generally agrees with its nominative in gender, number, and person, אִישׁ הָיָה The man was. Sometimes a plural nominative is joined to a verb singular, as בְּרָא אֱלֹהִים בְּרָאשִׁית In the beginning the Gods created. Sometimes a feminine noun is joined with a masculine verb, as יְהִי מְאֲרָתָה Let there be lights. A verb plural may be joined with a singular noun, as נָסוּ רָשָׁע The wicked flee, that is, each

THAT, is the article, or pronoun, THAT.

As is ES, a German article, meaning *it, that, or which*. And

So is SA or So, a Gothic article of the same import with AS.

wicked man. A substantive noun is often found alone in the body of a sentence, when it is neither a nominative to a verb, nor governed by a verb, and has no preposition nor sign of a case before it, in this situation it stands for the instrument by which an action is performed, or the cause, or manner, as **נִתְּשָׁה זְכוֹרַת הַמֶּלֶךְ** Their memory shall perish them, that is, with them, Psalm ix. 7. The infinitives of verbs are employed as substantive nouns, and as such, admit a preposition to be prefixed, as **בְּנִיחוֹ** In his flight. An infinitive added to a verb often intimates continuance, as **מוֹת תָּמוּת** Dying thou shalt die, that is, be continually liable to death. The conjunction ו sometimes supplies the deficiency of the signs of person, mood, and tense, and unite it in meaning to a preceding verb, as **וַיַּכְשֵׁהוּ** And subdue it, for subdue ye it. The personal pronouns are often placed alone, the substantive verb to be supplied, as **אֲנִי אֵל שָׁדַי** I God all-sufficient, supply, am. Lastly, the pronoun is often repeated after a relative by a pleonasm, as **אֲשֶׁר תִּדְפְּנוּ רוּחַ** Which the wind shall drive it away, Psalm i. 4.

The writings of the Old Testament are presented to us with such solemnity as to call forth our endeavours to understand them in the language in which they were first promulgated. An acquaintance with the Hebrew Scriptures is so pleasant, and at the same time so profitable, and their beauties so many, as fully to recompense the labour and time employed in the acquisition of their language. So very important is the knowledge of the Hebrew to the ministers of the Gospel, that he who is ignorant in this department of philology should feel ashamed when he undertakes to unfold to his people any part of the Scriptures: for even the New Testament cannot be fully understood by those who are ignorant of this language. Melancthon often declared that he preferred the knowledge of the Hebrew before the wealth of a kingdom. Nor should we wonder at this, when we consider that it

is a language from which all others have sprung, and to which still in innumerable instances they can be traced. This was the language of our first progenitors, and the common one at the dispersion. Many proofs might be brought forward, were it necessary, showing that this language, when the Code of Scripture was settled by Ezra, was in substance the same that it was before the deluge. This language is superior to all others, in consequence of its simplicity, its purity, its energy, its fecundity of expressions and significations. In these particulars it excels every other language. These qualities still excite our admiration; and hence we infer its incomparable beauty in the age of the Jewish Legislator, and what effects it would naturally produce; could we know it now, in all that fulness in which it was spoken and written in the days of David and Solomon. As far as we are able to determine its character from the few books that have been handed down to us, we perceive that its genius is simple, primitive, natural, and in perfect unison with the character of those patriarchs who employed it themselves, and transmitted it to their children in its native simplicity and purity. Its words are comparatively few, yet concise and expressive, derived from a very small number of radicals, without the artificial composition of modern languages. No tongue, ancient or modern, can rival it in the happy, and rich fecundity of its verbs, resulting from the variety and significancy of its conjugations, which are so admirably arranged and diversified that by small changes, they express the various modes of acting, suffering, motion, rest, &c. in such a peculiar manner, that frequently in one word they convey an idea which in any other language would require a tedious paraphrase. To these may be added the monosyllabic form of the language, which by a few prefixes and affixes, without affecting the root, varies the signification almost at pleasure, while the method of affixing the person to the verb exhibits the gender of the object introduced. In the

nouns of this language there is no flexion except what is proper to determine the gender and number; its cases are marked by single letters at the beginning of the word, the pronouns are only single letters affixed, the prepositions are of the same nature prefixed. Its words follow one another in an easy and natural arrangement, without intricacy or transposition, without suspending the attention, or involving the sense by intricate and artificial periods. All these excellences combined, plainly demonstrate the beauty, the stability, and antiquity of this language. As the Hebrew language is peculiar, though simple in its structure, the student in his endeavours to acquire a knowledge of it, must ever attend with all possible care to its particular genius, when he finds himself at a loss, there is one method, which, if he constantly observe, he will at last surmount every difficulty. The rule is this, when a Hebrew word comes before him for which he cannot account, nor find the root, let him take the first letter of it and turn to the Lexicon, and attend carefully to the account which is there given of it. Thus Psalm ii. 3. מוֹסְרֹתֵינוּ *mūsērūthimū*, L. p. 72. informs the student that מ is one of the Eamentic letters; L. p. 37. where it is said that ו inserted after the first radical, denotes a noun implying present action. The next two letters are radicals, ס and ר, and therefore when the root is found they will form the greater part of it. L. p. 97. informs him that of סר *sēr*, אסר *āsēr*, To bind, is the root; either the Grammar, or the Lexicon, when the root is found, easily accounts for the remaining letters. G. p. 4. L. p. 37. give information concerning וּת. G. p. 7. L. p. 55. explain the last three letters. Proceeding in this way with every letter that is servile, and the root, by perseverance, will soon be found out, and when found, its meaning, whether primary or secondary, must be duly considered, for upon *this* his progress will greatly depend; this slow but sure method will overcome every obstacle, for a drop of water makes a stone hollow, not

by force but by constant falling. It is *practice* that will demonstrate the truth of the preceding rules, and to these he will soon be able to add observations, which occur to him during the course of his reading. He therefore ought, without delay to read the Psalms, and thence the change will be easy to any part of the Sacred Volume, as he proceeds always keeping in mind that diligence removes every impediment, thus he will find his way become more and more agreeable, and will at last perceive with what propriety the poet Milton makes a divine person say concerning this language:

If I would delight my private hours
With music, or with poem, where so soon
As in our native language can I find
That solace? All our law and story strow'd
With hymns, our Psalms with artful terms inscrib'd;
Our Hebrew songs, and harps in Babylon,
That pleas'd so well our victor's ear, declare
That rather Greece from us those arts deriv'd,
Ill imitated while they loudest sing
The vices of their deities, and their own.
Remove their swelling epithets, the rest
Thin sown with aught of profit or delight,
Will far be found unworthy to compare
With Sion's songs, to all true tastes excelling.

Paradise Regained.

HEBREW LEXICON.



א

Is the first letter of this, and perhaps, the Ethiopic being excepted, of every other alphabet. It is servile, and as such, is used both as a prefix and affix, or postfix. It forms many nouns, being one of the Eamentic letters, as the article A does in English, both having the same origin, as, אִישׁ, A man, from יָשָׁה, Existence. The א in this use of it, is a contraction of הָיָה, denoting permanent existence. It is also prefixed to verbs, as, אֶפְקֹד, I will visit, the א, in this application of it, is a contraction of the pronoun אֲנִי, I. As an affix from לֹא, Not, it almost changes the meaning of the root; as, בָּלָא, To restrain, or, not to finish, from בָּלָה, To finish: as an affix from הָרָא, To behold, which is undoubtedly the same root, as, הָיָה, Permanent existence, like alpha of the Greeks, it denotes something peculiar in the meaning, or calls our attention to it; as, בָּטָא, To speak very unadvisedly, from בָּטָה, To speak unadvisedly. In this view it may be reckoned paragogic, and as such it supplies the place of an adverb. It is likewise used to the person of verbs that terminate in ו, it then also denotes a continuance or intensity of the idea, and has the force of הָיָה, from which it seems to be formed. Thus we find in Isaiah 28, 12. לֹא אָבוּא, literally, they would not, Montanus has it, Noluerunt audire, they were unwilling to hear, but according to this view which we have taken, it should mean that the Prophet charges them with the crime of continuing disobedient, which was a character too just of that stiff-necked, but highly favoured people, a charge still applicable to them, and which will remain so till the time which God has appointed for bringing back his ancient people shall arrive.—Amen, so come Lord Jesus.

אכב or changed by the Massoretic pointing into אכִיב (*see preface foot note.*) The ideal or primitive meaning of this root seems to be, to extend, hence, m. spica cum culmo, a stalk of corn with the reed, on account of its extension in growing. Arista virens, a green stalk, this being the colour of the grain at that time, Mensis Martius, the Month of March, because this is the season of the year when the corn is fully extended or grown. Hence, אכ m. Viror, greenness; fructus recens, fresh fruit; the dropping of the last radical never changes the root nor the primitive meaning of it. Chald. אכנא אכנא Idem, the same. אכ m. Pater, a father, from the affection, &c. which he extends towards his children; auctor vel inventor primus, an author or first inventor, because he increases or extends improvements; doctor, a teacher, or one extending instruction; dux, a leader, or one extending care for the direction of those who are under his authority; avus, a grandfather; proavus, a great grandfather; plural. אכורא Patres, fathers; quilibet majores, any kind of ancestors. Chald. אכא אכ The same, idem, אכר Schultens informs us that the ideal meaning of the root is, "one who has gone from his friends, &c. without the hope of returning," hence perit, to be quite spent, or gone. Hiphil, האכיר Perire fecit, to cause to perish; perdidit, to destroy; m. perditio, destruction; periens, perishing. אכורא f. Res amissa, the thing lost, m. destruction. אכרן אכרן אכרן m. Perditio, destruction; perditionis locus, hell, or the place of destruction. אכר R. אכב To extend; voluit, to desire, the mind then extending its desire; acquievit, to acquiesce, the mind extending its assent for the attainment of some desire. Mr. Bates is of opinion that the ה in this word is radical, we are of opinion that it is not, nay, we would extend the principle to every root where ה is not strictly radical, (*see Mr. Barker's Lexicon, preface page 8th.*) m. voluntas, will; desiderium, desire. Hence, אכין m. Egenus, needy, or the person extending desires for necessary things, also, אכיתר f. Appetitus, lust, or desire improperly extended. אכוי Heu! ah! eheu, alas, an interjection expressive of the extension of desire. אכוי Ah! alas! O! oh, pater mi, O my father; its composition shows its meaning. אכוי m. Mæror, sorrow, desirous of relief. אכורא f. R. أکس Arabic, cutting off, the point, terror, or glittering of a sword; cuspis, a spear; mucro, a dagger, from their power of cutting off. אכך To be intricate or winding as a flame in ascending. Arabic, أکف A runaway, perhaps from the winding employed in escaping from the enemy. אכך Elevari, to be elevated as

smoke in ascending; *elevare se*, to elevate oneself. **מ. אבטא** *Pepo*, a melon, R. **אבטא** *To be desolate; luxit*, to mourn, the consequence of desolation. **היטפאל** *Hithpael*, **היטפאל** *Idem*, the same; *lugens*, mourning, m. *luctus*, grief, as a particle, at, ast, but; *veruntamen*, nevertheless; *immo*, nay; *fluvius*, a river, or **איברל** *R. יברל* *f. R. בנה* *To build*; *lapis*, a stone, because used in building; *massa*, a heap as of stones; *pondus*, a weight as of stone, m. p. *sellae parturientium et figulorum*, seats for parturient women; and, potters, from being made of stone. **אבט** *m. R. בנט* *To bind*; *balteus*, a girdle; *cingulum*, a belt, from their binding, we are of opinion that **בנה** *To build*, is the true root, for it is well known that **ה** is used for **ה** feminine, and **ט** though radical, for **ת** servile. **אבטע** *f. Pustules*, R. **בער** *Saginare*, to fatten. **אבט** *m. Præsepe*, a stall where cattle are fattened. **מאבטיס** *m. p. Granaria*, granaries; *horrea*, barns where those articles are kept, fit for fattening cattle. **אבט** *To grind*, m. **אבט** *f. Pulvis*, powder, *pulvisculus*, small dust produced by collision. **ניפאל** *Luctari*, to wrestle, because they contended in the sands. **אבט** *m. Robustus*, strong; *potens*, powerful; plural *robusti*, strong; *tauri*, bulls; *juvenci*, bullocks; *equi*, horses, from their strength. **אבט** *f. Ala*, penna, a wing, from its strength. **היפאל** *אבט* *Volavit*, to wing, or fly. **אבט** *m. Father of blessings*, R. **אבט** *and אבט* *m. אבט* *f. Fasciculus*, a bundle; *sarcina*, a burden; *cuneus*, a wedge; *agmen*, a band, from the parts of which they are composed, being gathered or cut off, R. **נר** *To cut off or gather*. **אבט** *m. אבט* *R. נר* *To protect*; *nux*, a nut, the shell protecting the internal part. **אבט** *To collect*, m. *gutta*, a drop, or small collection of water, R. **נלל** *To roll*. **אבט** *m. R. נט* *To abound*; *stagnum*, a pool, from its plenty of water. **אבט** *m. אבט* *Juncus*, a reed, from its abounding in marshy places; *cortina*, a kettle, from its containing plenty of water. **אבט** *f. R. נן* *To protect*; *crater*, a cup, protecting or holding its contents. **אבט** *m. R. ננף* *To strike*; *ala*, a wing; *agmen*, a band, as of an army, from their power of striking; also, **אבט** *m. p. Partisans*, auxiliaries. **אבט** *to gather*; *collegit*, to collect; *congressit*, to heap together; *comportavit*, to carry into one place. **אבט** *f. Chald. אבט* *אבט* *Epistola*, litera, a letter, or a gathering of sentiment, or because it used to be rolled when sent away. **אבט** *m. Numulus*, money, from its being collected for the benefit of traffic. **אבט** *m. Pelvis*, *pollubrium*, a basin for receiving the blood of victims, R. **אבט** *To gather*, and **אבט** the Arabic term now not used, for blood. **אבט** *or אבט* *Mist*,

R. ירה To project. ארב To grieve. Hiphil, האריב Cruciavit, to torture, to waste, to consume, R. רב To murmur, mutter, grumble. אריר f. p. R. ירה To cast or project, causes or means of producing any thing. Chald. ארין as a particle from the Heb. אן at that time. אר Rubere, rufum esse, to be red; m. pyropus, a precious stone; rubinus, a ruby; homo, a man, from their colour. ארמא c. Terra, the earth, being red. מ. ארוב m. Ruber, rufus, red. ארמור m. subrubidus, very red; ארמונה f. also ארמרמה f. red. רן m. R. רן to direct, rule, judge; basis, stylobates, a basis or supporter, a socket. מ. Dominus, a lord or ruler, from the power of supporting, it is used concerning God or men, then, or at that time. ארני Only concerning God. Chald. בארין ארין Tunc, then, from the Heb. אז which see, אר Niphal, נארי נארר Hiphil, האריר Magnificavit, to make glorious, m. mensis Februarius, the month of February, from the exuberance of the earth at that time in eastern countries, מ. אררה f. Magnificentia, grandeur; toga, a cloak, from its splendour. ארי m. Chald. אררה Area, a barn floor, from its exuberance. ארי m. Magnificus, grand; validus, powerful, from grandeur, a robe of honour adorned with fur. Chald. אררנוריה Senatores, judges of the first rank, from ארר Glorious, or first, and נורין Judices, judges, אררוה Chald. Sedulo, carefully; diligenter, indefatigably; expedite, quickly, pompously, from ארר Glorious, and אור Cito, quickly. אריכן m. Drachma, a dram, this seems to be from a Persian word **درهم** of the same form and meaning. ארבה Amavit, to love; dilexit, to chuse, m. love, also מארב m. A lover. ארבה f. Amor, love; dilectio, a choice; amica, a female friend, נארב m. Lovely, this root is properly the same as ארב &c. ארה R. נרה To lament, ah! alas! aha O, an exclamation in fear or grief, arising from oppression or the dread of it. ארי Ubi, where, as if. ארי R. אי To settle, from asking the place of habitation, or where one dwells. ארה Tentorium figere, to stretch a tent; tendere, to stretch; moveo, m. tentorium, a tent, a covering from being easily moved. ארה f. p. ארה m. p. Santali, aloë, aloes, because these trees at a distance appear as an encampment or tent, and to these Baalam compares the tents of Israel, Numbers xxiv. 6. ארי R. ארי To desire, aut, vel, sive, or whether, being particles of desire, also אוי Oh! woe! alas! ארב m. R. ארב To extend; pytho, a wizard; a python or sorcerer, one who pretends to be extended with prophetic influence; uterus, m. a bottle or skin extended with wine, &c. plural, ארבות To

go round, to bend, Ethiopic, Arabic, m. titio, a firebrand quenched ; torris, a firebrand ; as a particle, propter, on account of ; causa, for the sake of ; de, concerning. ארור The same. אור To long after. Hithpael, התאור, Desideravit, to desire ; cupivit, to lust ; this root is the same as, אבכ To extend, m. also, או תאור f. Desiderium, desire ; also, אור f. The same. מאויי m. p. Desideria, desires. תאור f. p. Utmost bounds or desirable productions. נאור f. Desirable. איה m. p. Animalia terribilia, dreadful creatures ; avis feralis, a wild fowl, R. ארה To associate, from their gregarious nature ; also, outcry, or perhaps the yell of those creatures. אורל m. A river, R. יכרל אורל איה Eheu, alas ! vae, woe. אורל Gross, thick, m. stultus, foolish, that is, one who is gross or stupid with regard to divine truth. אורל f, Stultitia, folly ; res stulta, a foolish thing ; also, strength, from its thickness, as a particle. אורל Fortasse, perhaps. אורל Profecto, truly ; certe, surely ; veruntamen, nevertheless ; also, m. an arch, R. אלל To hope, speravit. אור m. A family, R. אן אן To labour, m. robur, strength ; vires, power ; substantia, substance ; opes, wealth ; iniquitas, sin ; vanitas, vanity ; molestia, trouble ; labor, toil ; idolum, an image ; the principal meaning is to labour, hence it denotes sorrow or fatigue, the consequence of labour, sin, idolatry, as the causes of sorrow. מ. האניב m. p. Molestiae, toils, lies, vanities. אורל m. Uphaz, the name of a place, R. אורל Urgere, to press ; festinare, to hasten. מ. אורל Festinus, hastened ; angustus, narrow, the consequence of pressure. אור Lucere, to shine ; illucere, to enlighten, R. אר To flow, as light, m. lux, lumen, light ; ignis, a fire ; focus, a hearth for a fire. אורל f. lux, lumen, light. אורל f. Olera, pot herbs, from their flowing or perishing nature. מ. אורל Lumen, light ; luminare, to enlighten. אורל f. Specus, a den, whence wild beasts perceive their prey ; foramen, a hole, or passage for light. אורל c. Signum, a mark. Chald. אר The same, R. אתה To come. אורל Tunc, then. מאוי since. אורל אורל To kindle ; accendi, succendi, incendi, to be kindled. אורל m. R. אורל To issue ; hyssopus, hyssop, from its cleansing or detergent qualities. Chald. אור Abiit, to depart. אורל f. Perfume, R. אורל Abire, to go away, digredi ; proficisci, to proceed, m. itio, a journey ; iter, a road. אורל Abire factus, compelled to depart ; vagus, wandering. און To weigh, f. auris, the ear, because it weighs or discerns sounds ; plural, ארמא, the legs of a balance, from its finding the ponderosity of bodies ; a girdle, a weapon.

m. d. Lances, the scales of a balance; trutina, a pair of scales. **אָקוּן** Auscultavit, to listen; auribus percepit, to perceive with the ears. **אָק** m. R. **וּק** To strain off, as metal in fusing; catenae, chains, fetters made of cast iron or copper. **אָר** m. Indigenous, R. **וּר** m. **אָר** Accinxit, to gird; accinctus, fuit, to be girded. **אָר** Accingere se, to gird oneself, to be girded. **אָר** f. The arm, R. **זרע** m. **אָר** m. Cingulum, a girdle: cinctura, a belt. **אָלמא** f. An amethyst, R. **אָל** m. **אָל** R. **אָל** To join, f. focus, a fire, because the fuel in it is gathered to a point; ah, O! heu, alas! **אָל** Euge, well done. **אָר** m. **אָר** R. **אָר** To join; unus, one; quidam, some one person; primus, the first; plural, uni, one by one; iidem, the same persons; pauci, a few. Chald. **אָר** Riddle, R. **אָר** f. One, &c. Chald. **אָר** The same; also **אָר** f. One, &c. hence, **אָר** Simul, at the same time; pariter, together. Hithpael, adunare se, to join oneself. **אָר** Chald. or **אָר** m. Frater, a brother; propinquus, a neighbour; agnatus, a kinsman; cognatus, a relation, from the nearness of kindred. **אָר** m. Ulva, a reed; carectum, a sedge; gramen, grass, the roots of which are joined. **אָר** f. Fraternitas, brotherhood; also a declaration, from **אָר** f. a. Soror, a sister; **אָר** To join; cepit, to take;prehendit, to seize; apprehendit, to understand; possedit, to possess; hæsit, cohæsit, hære, fecit, to adhere; adjunxit, to couple. Niphal, **אָר**, Possessor; factus fuit, he was compelled to inherit; capi, to be taken; detineri, to be delayed. **אָר** f. possessio, an inheritance. **אָר** m. p. Animalia terribilia, terrible creatures, R. **אָר** Chald. To sew, R. **אָר** Utinam, O that; of. **אָר** For me; and, **אָר** Alas! **אָר** Chald. **אָר**, Arca, a chest; scrinium, a bag; archives or the chest where archives are kept, or it is the proper name of a city, Achmeta. **אָר** To delay; moratus est tardavit, to be slow, as a particle, also, **אָר** Post, after; postea, after these things; postquam, after that; Chald. Alius, alia, aliud, another. **אָר** f. Alia, after another. **אָר** Retro, backwards; retrorsum, postremum, last; occidens, the west. Chald. **אָר** Alius, another. **אָר** Retrorsum, backwards. **אָר** m. Posterior, later; posterius, posterum, postremum, last. **אָר** f. posteritas, posterity; posterius, later; finis, the end; merces, a reward, or the end of labour; Chald. **אָר** In extremo, in the end. **אָר** m. p. Chald. **אָר** Satrapæ, governors, this is not strictly a Hebrew word, but is a Persian compound, of **אָר** Pretium, valuable; and, **אָר**

Satrapa, q. d. as if you would say, a chief ruler; hence, signifying in that language, a chief ruler. **אחשתרנים** m. p. *Cursores regii*, royal runners; caneli, camels; muli, mules; this is also a Persian word from **اخش** pretium, valuable; and **استار** mulus, a mule; hence, in that language, signifies excellent mules. **אחר** Semel, once, R. **אחר** Psalms lxxxix. 36. **אשר** To fasten, m. rhamnus, a bramble, from its fastening prickles. **אשט** A piece, Arabes, sonum edidit venter, the belly has sounded. **לאט לאט** to incline, quiete, softly; sensim, gently; leniter, lente, smoothly, that is with the body stooping. **אטי** m. p. *Præstigiatores*, diviners or soothsayers, from their stooping or prying about the affairs of others. **אטס** Clausit, to shut; ocllusit, to shut against; obturavit, to stop up. **אטן** To spin, m. also, **אטן** Funis, a rope; filum, a thread spun from the filaments of lint; linteum, linen. **אשר** Clausit, to shut; ocllusit, to shut against, m. *præclusus*, shut out, left-handed, that is, the right hand shut or not used. **אי** **איר** To settle, m. insula, an island, or a place settled, how, where, alas, also, where, or a place or country distant from Judea, to find which, they must ask the question. **איין** p. *Insulæ*, islands; aves insulanæ, birds belonging to an island, a particle of negation, non, no, not, from **איין** **איב** Inimicus est, to be unfriendly, m. inimicus, an enemy; infestus, troublesome. **איבר** f. A female enemy. **איבר** f. Inimicitia, enmity, R. **אבב** To extend; an enemy is one who extends evil desires against those whom he hates. **איר** m. R. **איר** To put forward; vapor, a mist or cloud, from its being sent forth; interitus, destruction; calamitas, misfortune; exitium, death, because they relate to things which, as it were evaporate, perish, or go to nothing, and as such come upon us. **איר** f. R. **איר** To desire; pica, cornix, a crow or vulture, from its rapacity, as a particle, ubi, where, expressive of desire to know something. **איר** Where, from **איר** and **אי** **איר** **איר** Quomodo, in what manner; quonam, whither; ubinam, where; of **אי** Desire or asking; and **איר** a particle expressive of the means. **איר** Woe to him; from **איר** to him, and **איר** Woe. **איר** R. **איר** To interpose; also, **איר** f. Aries, a ram; cervus, a stag, furnished with horns for their defence. **איר** Planicies, a plain; campestre, a wood, from its strength. **איר** Cerva, a stag; hence, **איר** **איר** Robur, strength, or the means of defence. **איר** m. *Formidabilis*, terrible; in Arabic it signifies great in magnitude; hence, terror as the consequence. **איר** m. p. *Terror*, terrors; idola, idols; gigantes, giants, from the terrors they inspire.

אִימְרָה f. Formido, fear. אִימְרָה f. Formido maxima, very great fear, of אִיב and מָר To die. Chald. אִימְרָה Terribiles, dreadful; terrificus, fearful; אִמְרָה f. The same. אִין R. אִין Labour or vanity; also, אִי Non, not; nemo, nobody; nihil, nothing. אִיפָּה f. R. אִפָּה To heat; epha, an epha, or the baking measure, because it was heated in an oven; ubi, where; of אִי Asking; and פֶּרֶה Denoting place or aspect; mean time. אִישׁ m. R. יִשְׂרָאֵל Existence; vir, a man; maritus, a husband; quilibet, any person; aliquis, some person. אִשְׁרָה f. Vira, a manly woman; uxor, a wife. אִשְׁרָה The same. אִשְׁוִין m. R. אִשְׁן To be black; nigrum, black; nigredo, blackness; pupilla, the apple of the eye, from its blackness. Hithpael, אִשְׁוִין Virum prebere se, to show himself a man, אִירָה m. R. אִירָה Strong, rough; fortis, brave; validus, strong; asper, rough; horridus, dreadful, from its strength and roughness; vis, violence; robur, strength; also, a spade, see אִירָה. אִירָה m. September, from the violent or rough weather which occurs at that time. Chald. אִירָה אִירָה Est, is; sunt, are. אִכּוּב m. A lie, R. כּוּב. אִךְ Tantum, only; veruntamen, nevertheless; sed, but; profecto, truly; sane, surely; utique, therefore; omnino, altogether, R. נִכַּר To strike; a particle, denoting the striking manner or the earnestness of the speaker. אִכּוּר m. Cruel, R. כּוּר. אִדִּית Edit, to eat; comedit, to eat much; consumpsit, devoravit, to consume; Chald. the same; et divulgare, to disclose; proclamare, to declare. Hiphil, אִכּוּר Comedere fecit vel jussit, to cause or compel to eat; consumpsit, to waste; cibavit, to feast. אִכּוּר m. Cibum, food; also, אִכּוּר f. מִכּוּר m. מִכּוּרָה f. Commeatus, provision; f. culter, a knife; gladius, a sword, from their power of consuming. אִכּי To make ready; certe, surely; profecto, truly; utique, therefore; sane, undoubtedly; a particle, denoting that the thing is established or ready. אִכּה R. נִכַּף To bend; reflexit, to bow; incurvavit se, to bend one's self, m. manus, the hand, from its bending to hold any thing; vola, the hollow or palm of the hand; to crave, urge; see כִּף. אִכּר To dig in the earth, m. agricola, a husbandman. אִל To interpose; ne, not; nequaquam, by no means; non, not, a particle of interposition or negation; fortis, strong, R. אִיר To be strong, Psalm xxix. 1. also, an oak, from its strength; mighty God. Chald. idem, the same; also, אִלִּי Illi, illæ, illud, isti, istæ, ista, these; Arabic, accessit, to approach; hence, אִלִּי Ad, to; apud, at; secus, by; juxta, nigh to; erga, versus, towards; contra, against; super, above; also, אִלִּי Woe to me. אִלִּי To lament. אִלִּי m. Grando immanis, great hailstones; of אִלִּי

Lord or great; and גביש Hail. מ. p. Lygna, Thyina, Thyine wood. אלה Execratus est, to curse; juravit, to swear; pejeravit, to violate an oath; ejulavit, to howl; also, f. execratio, adjuratio, a swearing; jusjurandum, an oath, f. quercus, an oak; lucus quercuum, the grove of oaks, R. אלה To excel, because the oak is a tree excelling in strength, &c. m. Deus, God, this name is given to God, angels, rulers, idols. אלה A title of Christ, who was made a curse for us. Chald. also, אלה plural, אלהי Idem, the same. אלה f. a swearing on oath. אלה m. An oak, the place of oaks. אלה Perhaps, R. אלה f. Cauda ovis aut arietis, the tail or rump of a sheep or ram set apart or devoted for sacrifice. אלה The divine plurality of persons in the Godhead or trinity. אלה Si, if; Chald. Ecce, lo; of אלה To interpose, and ו It. אלה Niphal, נאלח Fœtidus, nasty; putidus factus fuit, to be made rotten. אלה m. p. Chald. Illi, isti, these, those, R. אלה To interpose. אלה Arabic, abiit in nihilo, to go to nothing. אלה m. Nihilum, nothing; res nihili, an affair of nothing; plural, idola, idols, so called because they are vain. אלה m. Mensis Augustus, the month of August, R. אלה To interpose, for then the summer heat interposes, and burns up in a great measure the land of Judea, and the neighbouring countries. אלה Alas! woe! אלה R. אלה To bind; Niphal, נאלח Obmutescere, to be mute, m. mutus, dumb, as it were having the tongue bound; manipulus, a handful, from the hand holding it; obmutescencia, dumb, m. also, אלה m. Porticus, a porch formed by stones closely bound; vestibulum, a porch or entry to a house; also a particle of firmness; profecto, truly; &c. אלה m. p. Vestibula, porches. אלה Idem, the same. אלה f. Fascis segetum, a bundle of rushes, a sheaf, a handful, manipulus. אלה m. Viduus, a widower, a man deprived of his spouse; viduitas, widowhood; אלה f. Vidua, a widow, one whose matrix is bound by the loss of her husband. אלה f. Viduitas, the state of widowhood. אלה A fictitious appellation by which he is known whose true name is concealed, from אלה and ו I. Chald. אלה אלה f. Arbor, a tree; אלה m. p. Chald. Illi, illa, illa, these. אלה m. A grove of oaks, from their strength, R. אלה To interpose. אלה m. Thyine wood. אלה To lead; didicit, to learn, to be under a chief or leader; docuit, to teach; c. mille, a thousand, or a chief number; Hiphil, האלה Millena parere, to bring forth by thousands. Chald. אלה Idem, the same. אלה m. Doctor, a teacher; dux, a leader; bos, a bull, or the chief of cattle. אלה m. Not con-

quered, R. קום. אלץ To importune; molestavit, to trouble; pressit, urisit, to urge. אב To support; hence אמור f. p. Pillars, supporters. אב Si, if; si quidem, if indeed; si quando, if when; and interrogatively, utrum, whether; an, or a particle of affirmation, &c. resting upon the truth of that to which it has relation. אב Terror, fear, R. אב Dreadful, Psalm lxxxviii. 16. אמר f. Ancilla, a young woman who has been supported, and who as a servant or mother will in due time care for and support others. אמון m. A multitude, R. המון. אמל m. אמל f. Languidum, weak; infirmum, slender. אמל Languere, to be weak; debilitari, to be weakened; languidus, silly. אב אמל f. Mater, a mother, because she sustains and supports her children; bivium, a place of two ways, or a road which when we walk supports us. אמל m. p. Terrors, giants, from אב Terror. אב Metropolis, the mother city. לאב m. Natio, a people, every one of whom should support or assist one another; populus, the people: the same, Chald. אמר plural, אמר f. Cubitus, the arm, or that which supports us. Chald. plural, אמין Cubiti, the arms. אמין Steadiness; nutritivit, to nourish; nutriens, nourishing, m.; nutritius, a nurse, m.; artifex, a workman; opifex insignis, a good workman, from their steadiness, m.; veritas, truth; amen, so be it; verum, true; Niphal, נאמן Verum esse, to be true; confirmari, to be strengthened; firmum, strong; fidum, faithful; fidele esse, to be faithful; nutriti, to be nourished. Hiphil, האמין Credidit, to believe; fidit, to trust. Chald. הימין Credidit, to believe. אמין m. Fides, faith; veritas, truth; also fidelis, faithful; verax, true; nutritius, a tutor or governor, a child or nursling. אמנ f. Veritas, truth; fides, faith; constans, steady. אמנ f. Firmitas, strength; veritas, truth; fides, faith. אמנ f. p. Strong pillars; also, אמנ f. אמנ Vere, truly; revera, in truth; scilicet, indeed; sane, surely. אמנ f. A nurse, steadiness is the leading idea in every branch of this root. אמין Robustum esse, Hiphil, roboravit, to strengthen; fortificavit, confirmavit, obfirmavit, fortitude, strength; robur, plural, robusti, strong; validi, powerful; bay colour, Zech. vi. 3, 7. also, אמין f. אמין m. Robustus, stout; firmus, strong. מאמץ m. p. Fortificationes, strong places; robora, forces. אמר To branch out, extolled or branched out, as words are in composition; dixit, to declare; loquutus est, to speak; cogitare, to think; proponere, to settle. Hiphil, האמיר Fecit dicere, he caused to speak; fecit spondere, he made to promise. Hithpael, ההאמר Verbis exaltare se, vel verbis predicare, to exalt one's self with words, or

to speak with words; also אמרֿה Heb. and Chald. m. Oratio, a speech; edictum, a declaration. אמריֿ m. Ramus summus, a lofty branch. Chald. אמרֿה Agnus, a lamb. אמשֿ Dark, gloomy, gloominess; perhaps for אשֿבֿ To pass by; heri vesperi, yester evening; hesternanocle, from its being past, (see Simon's Lexicon.) אמרֿ f. Veritas, truth, R. אמןֿ אמתֿה f. A sack, R. מרחֿ m. אןֿ Iniquity, &c. R. אןֿ אנהֿ Quo, whither; a particle of time and place; quando, when; ubi, where, R. אנהֿ The occurrence or presence of an object; hence, אנוֿ We. אנהֿ Quæso, I pray; obsecro, I beseech. אנבֿה Chald. see אבֿ Greenness. אנהֿ Obvenire, to occur; evenire vel occurrere fecit, to happen; mœrere, mœstum esse, to mourn in consequence of the mournful occurrences of life; also quæso, I pray. Hithpael, מהאנהֿ Occasionem querit, to seek occasion. אניֿ c. Ego, I or the person present; also אניֿ c. אניֿ f. Navis, a ship; classis, a fleet, from their power of presenting themselves at different places; also תאנהֿ f. Mœror, mœstitia, sadness. תאנהֿ f. Occasio, an occasion. תאנהֿ To complain. m. p. Unjust men, or men who cause sorrow. אנהֿ To sigh, to groan. אנהֿ We miserable. Niphal, נאנהֿ Suspiravit, genuit, to groan. אנהֿ f. Gemitus, a groan; suspirium, a sigh. אניֿ c. Ego, I. R. אנהֿ The occurrence or presence of an object; and נכהֿ Coram, before, hence אנכיֿ from נכהֿ I, before or present; plural, אנחנוֿ from אנכיהֿ We, before or present. אנוֿ We, is compounded of אניֿ I, and נוֿ from ניןֿ To increase, (see Simon's Lexicon, page 64.) plural, נחנוֿ אנחנוֿ Nos, we. Chald. אנהֿ plural, אנהנהֿ Idem, the same. אנךֿ m. R. נכהֿ To hit; libella, a plummet, a level or plumb line; perpendiculum, because it tries or hits the perpendicularity of a wall in building, also to dissolve, to melt, hence a part taken for the whole, lead. אניֿ I, from אנהֿ To present, and כהֿ here. Hithpael, תאנהֿ Lamentari, to bewail; plangere, to beat, queritari, to complain. אניֿ m. Planctus, beating of the breast; mœror, sadness; luctus, grief. אניֿ Chald. Illi, isti, they. אניֿ f. Illæ, istæ, idem, the same, R. אנהֿ Which, see. אנהֿ Cægit, to compel; exegit, to demand; urgere, to press; Chald. premens, pressing. אנךֿ To breathe, Hithpael, תאנהֿ Irasci, ira, commoveri, to be angry, because in anger animals breathe stronger. אנהֿ m. Ira, anger; facies, the countenance; nasus, the nostril, R. אנהֿ To heat through; hence wrath or warmth in passion, also the nostrils, whence issue a warm steam, also the countenance where it is perceived. Chald. אנפֿה f. אנפֿה m. Facies, vultus, the countenance, R. אנךֿ To breathe. אנכֿה f.

Ardea, a heron, from its angry disposition. נאנק אנק To moan or groan or cry out; clamavit, exclamavit cum gemitu, to cry with groaning. אנקר f. Exclamatio, a crying out; gemitus, a groan; atelabus, a little locust without wings, from its doleful cry. נאנש אנש Niphal, Ægrum esse, to be infirm; infirmitate affici, to be affected with weakness. מניש m. Æger, sick; infirmus, weak, incurable; mortiferus, death bearing; homo, man, from his frailty; also Chald. אנש Idem the same. מניש m. A pot of oil; see סון מניש m. horreum, a barn. מניש m. R. סניש To smell; horreum, a barn, from the smell of the grain. מניש m. R. סניש To pour out; exitium, destruction; mors, death, from the separation of soul and body. אנק To gather; Hiphil, האנקי Collegit, to collect; retraxit, to draw back; recepit, to take; abstulit, to take away. Niphal, נאנק Congregatus, assembled; receptus, received; sublatu fuit, taken away. מניש m. אנק f. Collectio, a gathering. מניש m. Collecta turba, a crowd gathered. מניש To bind, ligavit, vincivit, obligavit, m.; vinculum, a chain; ligatio, a binding; obligatio, giving security, Chald. also מניש Interdictum, a prohibition. מניש m. מניש m. vinctus, bound a prisoner. מניש m. Vinculum, a chain. מניש Chald. Lignum wood, it is for the Heb. עץ. מניש m. Wrath, the nose, face, nostrils, R. מניש To heat; etiam, also; quinetiam, moreover, a particle denoting the heat or earnestness of the speaker. מניש To bind; amicit, to clothe; accinxit, to gird, hence מניש m. A royal tent, pavilion. מניש Ephod, an ephod or short cloak without sleeves, girded over all the other garments; amiculum, a small robe. מניש f. Amictus, the girdle of the ephod. מניש To heat through or dress victuals in an oven, or on coals; coxit, to bake; pinsuit panem, to knead, m.; coquus, boiled, m.; pistor, m.; a baker, f. an epha or the baking measure, about a bushel, because this quantity was baked in a common oven. מניש m. Coctum, boiled; coctura, a boiling, a baking. מניש p. Cocturae, things which are seethed. מניש To hide; sol occidit, the sun sets; Arabic, caliginosus, dark; obscurus, not clear; also מניש m. מניש f. caligo, darkness; obscuritas. מניש p. Obscura, not manifest; serotina semina, late seed. מניש m. R. מניש To turn; rota, a wheel; modus, a measure, from its round form. מניש To fail; desiit, defecit, defectus, a failure; finis, a boundary; nihil, nothing, or a failure; nemo, nobody; preter, except, a particle of failure; dual, number; tali pedum, the soles of the feet, from their being at the extremity. מניש מניש f. Vipera, a viper, from its swelling, R. מניש To swell or puff

nothing, that is, a puff of wind or only vanity or nothing, also a hyena. אפק To face, to surround, to compass, circumdedit, R. פך To turn round as the countenance in speaking. אפק Hithpael, הוּאֵפֵק To put a force upon, to restrain; confirmavit, to strengthen; continuit, to hold; repressit se, to keep back one's self. מ. אפיק. Fortis, brave; torrens, a flow of water; alveus, a stream, R. נפק To draw or bring forward. מ. אפר. R. פר To break; cinis, ashes; velamen, a covering as of ashes, from the smallness into which the particles are broken. ח. אפריון. Thalamus, a marriage bed, from פרה Chald. Thesaurus, a treasure; ærarium, money; tributum, a tribute, supposed to a word not from the Hebrew, it rather appears to be from the Greek, ἀποθεσσεσθαι, to place or lay up. מ. אץ. Narrow, to press; The finger, R. צבע. אצל Reponere, to set apart; seponere, to lay aside; reservare, to keep back, as a particle; apud, at; juxta, nigh to; penes, in the power of; prope, near. מ. אציל. Axilla, the armpit, from its being distinct from the body; also, ala edificii, the wing of a building; p. m. optimates, magnates, selecti, persons set or kept near one, chief men the most excellent. R. אצער. To proceed. אצר To lay up, to store or treasure; thesaurum collegit, to gather money; recondidit, to lay up treasure; hiphil, idem, the same. מ. אצור. Thesaurus, treasure, p. אוצרו. A carbuncle, R. אקק. מ. אקו. Rupicapra, a wild goat, Schultens derives it from the Arabic, אקי signifying shyness or loathing, a name very descriptive and just. מ. אראל. Valens, strong; prævalidus, very strong; from ארי A lion; and אל God; the lion of God; nuncius, a messenger; legatus, an ambassador. מ. אר. flow, m.; light; see אור also m. A river. ארב To view, prospexit; insidiatus est, to lay in wait, m.; insidiæ, snares; latibulum, a den to lie in wait; also מארב m. f. Specus, a lurking place: cataracta, a great fall of water; specula, a watch tower; fenestra, a hole; caminus, a chimney; fumarium, the tunnel of a chimney; also m. locusta, a locust; from רבה Many, from their number, p.; gates, obices. ארן To weave, texuit, attexuit, texens, weaving; textor, a weaver; textura, the frame of the cloth; radius textoris, a weaver's shuttle. R. ארבע. also רבע. ארבעת, four, Chald. Purpura, purple cloth, being the production of the loom; also ארמן Idem, the same. ארנו Arca, a coffer; capsula, a casket, so named from being woven. ארר Carpsit, to gather, to snatch; decerpsit, to pluck away. מ. אריה. Leo, a lion, from its snatching its prey. אריאל. c. Arca, a

chest in which articles are gathered; *loculus*, a coffin or chest. **אורח** f. *Stabulum*, a place where cattle are collected; *præsepe*, a stall. **אור** Chald. En, lo; ecce, behold, R. **אור** To flow as light. **אור** m. *Cedrus*, a cedar, the ideal meaning is firmness, and as such it is still found in the Arabic. **אורח** *Iter fecit*, to go; *profectus est*, to proceed, m.; *viator*, a traveller; *iter faciens*, making a journey; *iter*, *via*, f. a way; *consuetudo*, a custom. Chald. **אורחא אורחא** *Idem*, the same. **אורח** f. *Comitatus*, a train or retinue of attendants; *coetus comœantium*, an assembly of travellers; *viaticum*, victuals; *cibarium*, food, because it goes along with us. **אורח** m. R. **אורח** Many. **אורח** Is long, *prolongari*, to be extended, m.; *longitudo*, length; *longus*, extended. **אורח** f. *Longum*, long; *diutinum*, *diuturnum*, lasting; *sanitas*, health or prosperity, from its continuance; Chald. f. *Prorogatio*, or lengthening out the time. Chald. **אורח** *Decens*, proper; *conveniens*, fit. **אורח** R. **אורח** To be elevated. Syria, **אורח** c. *Palatium*, a palace, *arx*, a tower, from their height or grandeur. **אורח** m. *Ornus*, a wild ash, R. **אורח** To vibrate freely, or fir tree, from their waving motion. **אורח** c. An urn, from its reverberating sound. **אורח** f. *Lepus*, the hare; from **אורח** To crop; and **אורח** The produce of the ground. **אורח** Chald. *Terra*, the earth; for **אורח** *Terra*, the earth, c. more frequently f.; *regio*, a country, R. **אורח** To crumble, from its divisibility. Chald. **אורח** *Terra*, the earth, R. **אורח** To attenuate, because the ground or dust may be very small. **אורח** R. **אורח** To flow; *maledixit*, to curse; *exsecratus est*, to be cursed, or to declare any thing transitory or flowing; we are of opinion that **אורח** is in reality only a contraction of **אורח** the principle extends to a great many roots of the same form. **אורח** *Maledictio*, a curse. **אורח** f. R. **אורח** Arabic, to desire; *effatum*, speech or the expression of our desire, to betroth; *desponsavit*, desire. **אורח** c. R. **אורח** Strong; *ignis*, fire, from its power or strength. Chald. **אורח** *Idem*, the same. **אורח** m. *Ignitum sacrificium*, the consumed sacrifice. **אורח** m. R. **אורח** To pour forth; *effusio*, *decursus*, a river, a stream, from its pouring forth. **אורח** f. R. **אורח** Existence; *fundamentum*, ground work, a woman or the person existing, a sacrifice; from **אורח** Fire, because consumed with fire. **אורח** *Asdodia*, after the manner of *Ashdod*. **אורח** To be black; see **אורח** R. **אורח** To be deprived. **אורח** m. R. **אורח** To bite; *testis*, a testicle, or perhaps a tumour, or tetter, sharp and biting. **אורח** m. *Nemus*, a grove; *arboretum*, an oak, R. **אורח** Arabic, A plain, the place of oaks. **אורח** To be guilty, desolate, the ef-

fect of guilt; deliquit, to offend; reus fuit, to accuse; reus factus, considered guilty; vastus, desolatus fuit. נאשם Niphal, Desolari, to be desolate; vastari, to be laid waste. Hiphil, האשם Reum peregit, to make guilty; desolavit, m. reus, guilty, or rather accused; reatus, oblatio pro reatu, an offering for the guilty. אשמו f. Idem, the same. אשמוני Loca desolata, destroyed places. שמר R. אשמור To watch. אשן now not used, To see; hence אשון The eye, or pupil; or organ of seeing, which being black, it denotes blackness. מ אשף R. נשף To breathe; Chald. Astrologus, an astrologer or one who pretends to be inspired with a knowledge of futurity. שפר f. R. שפר To dash; pharetra, a quiver, from the arrows in it dashing against each other, &c. שפר R. שפר To be fair. אשפר f. R. שפר To put or set in order; stercus, sterquilinium, fimus, a dunghill, because in eastern countries the dung of animals was often put in order, serving for fuel. אשפר m. R. אשר To roast; frustum, a fragment; portio ampla, a great part, a collop broiled; and פר A bull, the Vulgate renders it, the roasted part of the flesh of a cow or ox. אשר Incessit, to go forward; direxit, to guide; duxit, to lead; beavit, to bless; beatum, blessed; felicem predicavit, to declare blessed, m. beatitudo, beatitas, blessedness, or the happy consequence of going forward in the path of duty; qui, quæ, quod, who, which, that, of both genders and numbers, quod, that; quum, when; quia, because. אשר אשר f. Incessus, a going forward; gressus, a step. אשר f. Lucus, a grove, the blesser, because they fancied that blessings would flow to them for worshipping their idols in the groves. Chald. אשרני Murus, a wall, from its strength; from שר To direct or regulate the building. אשר האשר f. R. אשר To proceed; buxus, the box tree, from its thriving, flourishing, or going forward with perpetual viridity. אש Strong. מ אשש Fundamentum, or the ground work of a building. Chald. אשיני Fundamenta, foundations. אשיש f. Lagena, a flagon or stone bottle of confectionaries prepared by fire; from אש Fire, stale or without hope, as it were consumed by fire. אשרור Chald. Sedition, m. R. טרר To send. אשר Each; see אש R. אתר To come, come to, come near, to approach; c. a sign, an evidence that something is approaching, when that is the time of approaching, besides, or the thing near being added, against or the approaching thing appearing, there or the person near or present, is the sign of the accusative case, the nominative when the verb is passive, it has also the force of a preposition, for, with, &c. (see Simon's Lexicon) m. ligo, a spade, from its marking

out the ground for the furrows; also איר The same. איר Venit, to come; advenit, to approach; accessit, Chald. idem, the same. מ. Ingressus, a going forward. איר Strong. איר f. Asina, an ass, from its passive and active strength, both in enduring and carrying. Chald. also איר Fornax, a furnace, R. אש Fire, ש being changed into ח. איר c. Tu, thou, R. איר To come; plural, ח in the oblique cases is from חר hic, here or present. איר Vos; איר and מ from חר A multitude. איר f. plural, י the latter part of חר A multitude. איר You; from חר To increase. איר You; חר for חר from חר To increase; also hire or reward; from חר Chald. איר Tu, thou; איר for איר Thou present. איר the Chaldaic form of the plural, vos, you. מ. איר R. חר To withdraw, a chamber or place of retirement. איר m. Locus, a place; Chald. perhaps from Hebrew, איר To go forward. איר m. p. Exploratores, spies; from חר To explore.

ב

Is the first consonant, and second letter of the Hebrew alphabet; it is a contraction of בר Hollow; it is one of the serviles; as a prefix it occurs very frequently, and is a preposition, in, in, or into; ad, to; ab, from; apud, at; prope, near; contra, adversus, against; cum, with; inter, between, among; post, after; per, by or through; pro, for; juxta, near; secundum, according to; versus, towards; &c. (See Simon's Lexicon.) Prefixed to the infinitive it declares when any thing is done or doing. בפקרו When he visited, or literally, in his *having* visited; it also expresses the superlative, as בנשיב. Fair among women, that is fair, or very fair. בא To come or go, R. בא Chald. באחיר In extremity; see באר To open; declaravit, to explain; clare exposuit, to unfold clearly, f.; puteus, a well, or place dug or opened for water; fons aquæ claræ et limpidæ, a fountain of pure and limpid water, m.; fossa, a ditch; cisterna, a cistern, R. ביר To stink; putruit, fætit, to be rotten, m.; fætor, a smell not pleasant. באש f. Herba fætens, some stinking weed, or the plant of grapes that rot on the vine. באש m. p. Labruscæ, uvæ fætentes, grapes that spoil on the vine. Chald. ביש באש To be, or seem to be bad; displicere, to displease. באשתא f. Maligna, bad; pessima, very bad. בב m. Hollow, R. בב f. R. בב Hollow; pu-

pilla, the apple of the eye that appears hollow or admits of the light, contracted **נה**. **נה** To spoil, m. *cibus*, food, to cut as of spoil or plunder. **נה** To cover, f. *vestimentum*, a garment of falsehood, or a garment of dissimulation; *perfidia*, breach of faith; *perfidie egit*, to violate one's trust; *prevaricatus est*, to be treacherous. **נהרה** f. *Perfida*, a treacherous female. **נה** To separate, only, alone, one, m.; *ramus*, a branch, that which may be separated from the tree; *linum*, flax, its filaments being easily separated; *lineum*, separated from the flax; *vectes*, levers or latches for the door, perhaps from being made of flax; *membra*, members or parts distinct from yet relating to the whole. **נהה** *Finit*, to feign or devise of himself alone; *mentitus fuit*, to lie or prevaricate, in Arabic the verb signifies to begin, to produce or devise something new. **נהה** m. p. *Mendaces*, liars, *mendacia*, lies; *astrologi*, astrologers, from their devising lies. **נהרה** *Solitarium esse vel agere*, to be or to act alone. **נהרה** *Solitarium*, alone, *solitarie agens*, acting alone, m. *solitarie*, in a solitary manner. **נה** the same root; *solus*, alone. **נהרה** To divide. *Hiphil*, **נהרה** *Seperavit*, to separate; *distinxit*, to set apart; *discrevit*, to distinguish. **נהרה** *Seperavit se*, to withdraw one's self; *seperatus fuit*, to be separated, m. *seperatum*, the thing separated; *particula seperata*, a distinct part. **נהרה** m. *Stannum*, tin, from its being separated from gold and silver. **נהרה** *Bdellium*, from Arabic **נהרה** To be fat; and Arabic **נהרה** Fatness; *ligni vel arboris nomen*, the name of a wood or tree; *gemma*, a pearl; *crystallum*, a crystal, from their fatness or being rich. **נהרה** m. A breach; *fissura*, an opening or breach; *labes*, a hole; *scrutari*, to search; *inquirere*, to ask, to repair or amend the breach. **נהרה** *Spargere*, to scatter; *dispergere*, to disperse; from the Hebrew **נהרה** To spoil, &c R. **נהרה** **נהרה** of the same meaning. **נהרה** or **נהרה** m. R. **נהרה** To be hollow; *inanitas*, emptiness; *res inanis*, a vain affair. **נהרה** m. *Porphyrates*, an emerald; *porphyry*, red marble or some kind of beautiful stone; from Arabic **נהרה** To be heavy, from their weight. **נהרה** To hurry. **נהרה** *Turbavit*, to trouble; *conturbavit*, to disturb; *acceleravit*, to hasten; *festinavit turbulenter*, to hurry with fear. **נהרה** f. *conturbatio*, disturbance, terror, fear arising from being hurried. **נהרה** Chald. **נהרה** *Celeritas*, swiftness or being hurried. **נהרה** c. R. Arabic **נהרה** To be dumb; *bestia*, a creature; *pecus*, a flock; *juvmentum*, a herd, p. *bestiæ*. creatures; *elephas*, an elephant, from their being dumb. **נהרה** m. *Pollex*, the thumb; from Arabic, **נהרה** To separate, the thumb in part being distinct, as it were, from the fingers. **נהרה**

To shine, m. *pustula alba*, a white tumour, from its shining. *Vitiligo*, the leprosy, from its whiteness. *בחר* m. *Nitidus*, bright; splendidus, shining; candidus, white. *בחרת* f. *Papula*, a pimple, from its colour; leprosy, from brightness. *בוא* *Venit*, went, to go; advenit, to come; coivit, to go together; *ingressus est*, to enter; *ivit*, to depart; *abivit*, occubuit, to set, when it refers to the going down of the sun, m. *ingressus*, an entrance; *aditus*, a passage; also *מבוא* *Idem*, the same. *בבוא* f. *Reditus*, a return; *proventus*, produce or that which comes from the fields. *בוב* *Niphal*, *נבוב* *Vacuus*, empty, hollow; *evacuatus*, thrown out. *בון* To despise; *sprevit*, contemn; *contempsit*, *contemptus*, *despectio*, a looking down; *ביוור* *Idem*, the same. *כור* R. *כור* To distil. *Niphal*, *נכור* *Perplexum*, confused, or distilling, or shedding tears; *implexum esse*, to be in doubt. *מכור* f. *Perplexitas*, anxiety. *כור* m. R. *כלור* To waste away; *nomen Octobris*, October the month of vegetable decay; also m. a river, R. *יכור*. *בון* To divide or separate; *intellexit*, to apprehend or separate by the mind. *תבור* f. *Intelligentia*, understanding; *prudencia*, discernment. *כס* *Calcavit*, to trample; *conculcavit*, to trample under foot; *conculcans*, trampling. *מכור* f. *Conculcatio*, a trampling. *כץ* R. *כץ* To be soft; *byssus* *byssinum*, fine linen made from the soft downy substance formed in the pods of the shrub called *gossipium*, perhaps it should rather be rendered fine cotton cloth like linen. *מכור* *Emptied*; f. *vacuitas*, emptiness; *evacuatio*, a throwing out. *כור* m. R. *כור* To cleanse; *fovea*, a pit, a ditch from which the earth is taken or cleansed; *cisterna*, a well, lake or cistern; *carcer*, a dungeon; *sepulchrum*, a burying place or pit. *כור* *Erubescere*, to be ashamed; *pu-difieri*, to be affronted. *כור* f. *Pudor*, shame. *מכור* m. p. *Pudenda*, a part of the body. *כור* *Contempsit*, to despise. *כור* m. *Contemptus*, a despising. *נמכור* *Contemptibilis*, worthy of being despised. *כור* *Prædatus est*, to be spoiled; *diripuit*, to be robbed, spoiled or worthy to be despised because spoiled. *כור* *Præda*, *direptio*, spoil or plunder. *כור* To break to pieces, m.; *fulgur*, lightning, from its destruction. *כור* To be scattered, *dispersit*. *כור* *Fastidivit*, to abhor; *aspernatus*, despised; *aversatus est*, to be abhorred. *כור* *Probavit*, *exploravit*, to try, m.; *probatio*, a trial; *munitio*, a watch-tower or place for trying the strength of the enemy. *כור* *Specula*, a watch-tower; *turris*, a tower. *כור* *Elegit*, *selegit*, to regard, to choose as worthy of regard. *כור* m. *Selectus*, *juvenis*, a

young person chosen or worthy of regard; plural, *juventus*, youth. מ. *Selectum*, chosen; *selectissimum*, very worthy of regard. כַּחַם To look, R. נִבְטָה. Pronunciavit, to declare. מ. *Pronunciatum*, declared. כַּחַם To speak rashly. כַּחַם *Fidit*, *confidit*, to cling, to confide; also, מ. *מַכַּחַם כַּחַח* f. *Fiducia*, faith or dependance; confidenter, boldly, secure, safely; *confidentia*, trust; *securitas*, safety. מ. *p. Pepones*, melons, from their tendrils clinging to whatever they can hold, and thus support themselves. כַּחַם *Cessavit* intermisit, to rest, to have ceased, to be effeminate or rest too much. כַּחַם To hide, f.; venter, the belly, or hider, or container; *projectura*, the part of a building which juts out, or rather of a pillar which is concealed or hidden. מ. *p. Avellanæ nuces*, nuts, *pistachia* nuts, from their shell being shaped like the belly; *terebinthenæ*, turpentine, perhaps from the seed of the pine being shaped like the belly. כַּחַם f. An entrance, R. כַּחַם. כַּחַם Of; כַּחַם In; and כַּחַם Me; O, ah; *quaso*, I pray, I beseech. כַּחַם R. כַּחַם To divide; inter, between; *medietas*, middle. כַּחַם To discern, R. כַּחַם. כַּחַם f. *Ovum*, an egg; from כַּחַם Fine flax or white; hence an egg from its whiteness. כַּחַם A well, m. R. כַּחַם Puteus, a ditch. כַּחַם f. *Palatium*, a palace; *castrum*, a tent. כַּחַם *Arces*, towers; *palatia*, palaces, from their show or appearance being glorious or clear. כַּחַם m. R. כַּחַם Capacity; *domus*, a house or receptacle for man, a family or what the house contains; *sedes*, a mansion; *locus*, a place. כַּחַם p. Chald. כַּחַם *Palatium*, a palace. Chald. כַּחַם *Pernoctavit*, to abide. כַּחַם To confound, R. כַּחַם. *Morus arbor*, a mulberry or pear tree; from כַּחַם *Flevit*, to weep; *deflevit*, to lament, perhaps from its weeping, (see Leigh's *Critica Sacra*.) also m. weeping, also כַּחַם m. כַּחַם f. *Fletus*, weeping. כַּחַם m. p. *Fluenta aut profunditas*, things flowing or depths. כַּחַם To be forward, m.; *primogenitus*, first fruit; *primogenitum*, first born. כַּחַם f. *Primogenita*, a female first born. כַּחַם f. *primogenitura*, the right of being first born; *primus fructus*, first fruit. כַּחַם *Primipara*, first produced. כַּחַם f. *Dromas*, a dromedary, from its being very swift or always forward; plural in construction, כַּחַם. Chald. כַּחַם *Cor*, the heart; *animus*, the soul, the same as כַּחַם The heart. כַּחַם *Surety*, R. כַּחַם To wear or waste away; non, not; *nequaquam*, by no means; *sine*, without; *preter*, except; *absque*, from, a particle of negation, as if worn to nothing or consumed away. כַּחַם *Nequam*, not; *nullius frugis*, of no fruit; from כַּחַם Without; and כַּחַם A yoke, a thing of Belial, punish-

ment, the wicked one. בלג Recreavit, to comfort, to smile, to laugh. בלג Veterascere, to grow old; inveterascere, teri, to be worn; m. vetus, old; tritum, worn; Chald. בלג Idem, the same. בלויכ m. p. Veteramenta, old cast clothes. בלויכ f. Consumptio, being worn out. Chald. בלוי Tributum vetus, an old custom. בלל Confundere, to mix; miscere, to mingle; turbare, to disturb. בלל m. Farrago, a mixture of sundry grains, hodge podge. בלל m. Confusio. בלל m. Suffusio, a disorder or blemish of the eye. בלט Secretly, R. לט. בלט Constringere, to shut, bridled. בלט Perquisivit, to search for, as of fruit, to gather fruit, to cultivate figs, which do not ripen till the tree is scratched with an iron comb, after which the figs ripen in four days, for the radical meaning of the root is to scratch. בלע Absorpsit, to absorb; exsorbuīt, deglutivit, to swallow, swallowed; m. absorptio, a swallowing up. בלעי Preter, preterquam, excepto, except; from בל No; and ערי Unto. בלק Exinanivit, to waste; evacuavit, to empty. בלחי Unless, not, R. בלחי To consume. בלחי f. Excelsum, to be high; ara excelsa, an altar elevated. בלחי Wherein, why; from ב in; and מר What. בלחי In, them, R. בלחי To build, ædificavit, extruxit. בלחי m. Mœdificium, a building. בלחי f. Structura, structure, a building; similitudo, exemplar, a likeness. בלחי Filius, a son, or one who is built, or who in due time builds his father's family; pullus, the young of any creature; ramus, a branch. בלחי Filia, a daughter; villa, a town belonging to the metropolis or mother city. בלחי m. A belt or girdle, from its binding. Chald. בלחי Irasci, to be enraged. בלחי To contemn; m. uva acerba, a sour grape, which on that account is rejected or despised. בלחי To trample under foot, R. בלחי Bullavit, to bubble or swell, for, &c. quæsit, rogavit, interrogavit, to ask. בלחי To flow, R. נבע. Chald. בלחי Quæsit, to enquire. בלחי R. ער Until. Niphal, נבער Tumens, swelling; tumor, a rising of the part. בלחי m. and Chald. נבער Postulatio, petitio, a request. נבער אבעבער Pustulæ, tumours. בלחי To remove, to be distant, behind, after; also by, for בלחי Recalcitrare, to kick, to walk as if injured by kicking. בלחי Dominari, to have or take possession of, or to have authority over a thing, to become a husband; maritum fieri, to take authority over a woman, m. dominus, a lord; maritus, a husband; idolum, an image. בלחי f. Domina, a lady. בלחי m. Conjux, a spouse; maritus, a husband. בלחי f. Maritata, a married lady. בלחי To clear off, take clean away; ardere, to burn; succendi, comburi, exurere, to burn; abbru-

tescere, to grow senseless, or lifeless, m. brutus, foolish; bardus, stupid. בעיר Jumentum, a baggage beast, from its clearing off in grazing. בערה f. Incendium, a burning, combustion. בער Terruit, perterrefecit, to frighten; conturbavit, to disturb. בערה f. Terror, dismay. בעותי m. p. Terrores, fears. בץ To be soft, m. mud, from its softness. בצל To pull off; m. cepa, an onion, from its pulling off in distinct layers. בצע Divisit, to break or cut off; questum fecit, to make gain; discidit, to cut off; concisus, cut off; sauciatus fuit, to be wounded; m. frustulum, gain, covetous, oppression, or one who cuts, or clips off every part of money that he is able; quæstus, lucrum. בוצע Quæstui deditus, given to gain. בץ בצץ m. בצר f. Lutum, clay, from its softness. בצק To be made soft by moistening; intumescere, to swell; m. massa farinacea, dough puffed up, to swell, the consequence of being soft by moistening. בצר To restrain or shut up; cohiberi, to restrain; munire, to fortify; præcidit, to cut off, as in the vintage; vindemiavit, to gather grapes; m. aurum, fine gold, or treasure shut up. בציר m. Vindemia, the vintage. בוצר m. Vindemiator, the person who gathers grapes. בוצר Munitum, fortified. מצר m. מצר מצר f. Munio, a fortification. מצר מצר f. Cohibitio pluviae, a restraining of rain; siccitas, dryness; sterilitas, barrenness, the consequence the want of rain. בק To be empty, R. בוק Scidit, to separate; fidit, to cut: rupit, perrupit, to break, m. dissectum, divided as the sea; dimidium siclum, half a shekel. בקיע m. p. Rupturæ, things broken; dissectiones, things divided. בקיע f. Vallis, a valley, or break between two mountains; convallis, a low piece of ground. בקק Exhaustit, to empty, lay waste; vacuavit, depopulatus est. בקוק m. Lagenæ, a bottle whence liquors are emptied. בקר Quæsit, inquisivit, requisivit, to survey or inquire; m. mane, diliculum, the morning which surveys all things; boves, bos, an ox, from its staring eyes; armentum, a herd; armentarius, the keeper of a herd; bubulcus, the same. בקר f. Inquisitio, an inquiry. בקר f. Flagellatio, punishment inflicted with the thong of an ox, or rather with a particular part of that animal. בקש Quæsit, postulavit, percunctatus est, sought with entreaty. בקשה f. Petitio, a request. בר To clear, hence chosen, pure, m. filius, a son, from his clearness or innocence; also, בר A ditch, R. בור Chald. בר אגר Ager, a field, the clear open field or country, as opposed to the confined dwellings of men. ברר Creavit, to create. ברר To secrete. ברר m. Pinguis, fat, or fully grown; saginatus, fed. ברר f. Pin-

gue fat; opimum, well grown; creatura, a creature; creatio, a creation. בריר f. Opima, things well grown; pinguis, fat. בריר To congeal; grandinare, to hail; m. grando, hail, or congealed rain. בריר Grandinatum, hailed; guttatum, dropped. בריר Comedere, to eat; prandere, to feast; elegit, selegit, to choose. בריר בריר Cibus, food; alimentum, sustenance. בריר m. Serenitas, clearness; puritas, purity, R. בריר To clear, or separate, or dissect; hence בריר f. Fœdus, a covenant, because an animal was dissected, or killed between the parties. בריר m. Ferrum, iron, from בריר Bright, and בריר To fuse. בריר Fugit, to flee; aufugit, effugit, transfugit; transcurrit, to pass from place to place; m. fugitivus, a runaway; extensus, oblongus, passing far in place. בריר m. Vectis, repagulum, a bar, or bolt, or a transverse piece of wood, from one side to the other through rings. בריר m. p. Profugæ, fugitives. בריר To bend the knee; genua flexit, benedixit, to bless; procubuit, to kneel, to bless, as a superior his inferior, or as an inferior his superior, that is, to bend the knee; our translation of the Bible sometimes renders this word, as well as the Lexicons of the last century, to curse; but Parkhurst is justly of opinion that it never has this meaning; f. genu, the knee. בריר f. Benedictio, a blessing; munus, a gift, or blessing, by a present; piscina, a reservoir, or pool of water where the cattle kneel to drink. Chald. בריר Sed, but; verum, truly; veruntamen, nevertheless, from Hebrew בריר m. p. Vestes pretiosæ, rich apparel. בריר Lightened; fulguravit, to thunder; m. fulgur, lightening; coruscatio, a shining fulgour; gladius coruscus, a shining sword. בריר f. Smaragdus vel carbunculus, a kind of precious stone, a carbuncle, from its shining like lightning. בריר Oxycanthæ, tribuli, thorns with very sharp pointed prickles, perhaps from their quickness in piercing the hand. בריר or בריר Expurgavit, to clear, purificavit to cleanse, polished; uelclaravit, to declare; elegit, selegit, to choose from the purity of the object selected; m. mundus, clean; purus, pure; triticum purum, cleansing herb; puritas, cleanness; smegma, any kind of soap that purifies. בריר f. Idem, the same. בריר m. p. Selectissima altitia vel capones, fattened or clean fowls. בריר m. Abies, the fir, or perhaps rather the cedar tree, from the Arabic בריר To be hard, perhaps from the close texture of the wood in eastern countries. בריר m. Bruta arbor vel abies, trees of the cypress kind; this seems to be the same as the preceding, the ש being changed into ת. בריר see in בריר בריר To be dry, R. בריר To be ashamed, R.

בוש In that also ; R. בושל Coqui, to dress ; maturescere, to boil ; coquere, to ripen as corn by the solar heat ; elixare, to boil, m. ; coctile, boiled. מבשלים m. p. Coqui boiled. מכלא Culinae, kitchens ; foci, fires for preparing food. מוש m. Aroma, a sweet smell, to be sweet ; odoratum, scented. בוש f. Shame, R. בוש Conculcare, to trample. בוש To spread ; nunciavit, to declare, annuciavit ; evangelizavit, to spread abroad glad tidings, m. caro, flesh which is spread over the bones ; homo, a man, considered as flesh or weak ; animans, any living thing ; pudendum, a part of the body. בשור f. Nuncium, a message ; nuncii præmium, the reward of a messenger. בוש Tardavit, to delay ; distulit, to loiter ; m. tarditas, delay, arising from shame. (see Bate's Critica Hebraea, on this root.) בוש f. Shame, R. בוש f. A daughter, R. בנה f. The eye, R. בנה also בנה Capacity ; bathus, a measure of liquids, a bath, the largest measure of capacity, next to the homer, of which it was the tenth part, from its power of containing ; also domus, a house, m. R. בנה the same ; Psalm xlix. 12. בנה f. Desolatio, desolation, hollow, or empty of what it should possess. בנה To separate. בנה f. Virgo, a virgin, as yet separated from men. בנה Confodit transfixit, to run through, to cut in pieces. בנה Dissecuit, to divide, m. dissectio, a cutting, or division ; pars, a part. Chald. post, after.

ג

THIS is the third letter of the alphabet, although the second consonant ; it is of the class called radicals, and is one of the palatial letters, its form and name is said to arise from the Camel. Indeed, in the Samaritan alphabet there is still some vestige of the bunch upon its back. ג Altum esse, to lift up ; efferre, to advance ; excellere, to increase ; superbire, to be elated, or proud ; also ג m. Elatus, lifted up ; superbis, proud ; also ג גא גא f. גא m. Superbia, pride ; elatio, a raising ; excellentia, worth. גא m. p. Superbi, proud persons. גא To vindicate ; vindicavit, or to revenge ; redemit, to redeem ; m. redemptor, a redeemer ; vindex, an avenger ; pollutio, pollution, or deserving vengeance. גא f. Redemptio, a redeeming ; jus vindiciarum, the power of avenging. ג m. A locust, R. גב Lacuna, a protuberance ; fossa, a lake, or vaulted reservoir of water ; from גב or גב To be protuberated ; m. gibbus, protuberated ; dorsum,

the back, from its shape; eminentia, a little hill, from its swelling; fornix, an arch, or vault, from its form. **גבור** f. p. Supercilia, eye-brows, or the forehead, from its shape. Chald. **גבור** Fovea, a ditch, fossa. **גבור** Elatum esse, to rise; attollere, to raise; m. altus, high; elatus, raised. **גבור** m. also **גבור** f. Altitudo, height; hence **גבור** m. Recalvaster, bald before and behind, or the bare head; prominent. **גבור** f. Recalvatio, or making bald. **גבור** Terminavit, to limit. **גבור** m. Terminus, a boundary. **גבור** f. the same. **גבור** f. Terminatio, the end. **גבור** f. Terminatæ the bounds. **גבור** m. R. **גבור** Protuberance; gibbosus, crooked. **גבור** Gibbosus valde, very crooked. **גבור** f. Caseus, a cheese, from its gibbous form. **גבור** The form of a cone. **גבור** Scyphus, a cup, from being in the form of a cone. **גבור** f. Collis, a hill, from its shape. **גבור** f. p. Tiaræ, turbans, from their shape. **גבור** m. Culmus, a stalk; from **גבור** A branch; and **גבור** Height. **גבור** To be strong; valere viribus, robustum esse, prævalere; m. vir, a man, from his strength; Chald. also **גבור** Idem, the same; plural, **גבור** Potens, powerful; fortis, brave, arising from strength. **גבור** m. Dominus, a lord, from his strength, or power. **גבור** f. Domina regina, a queen. **גבור** Domina, a lady. **גבור** f. Potentia, power, or strength; fortitudo, bravery. Chald. **גבור** f. Potentia. **גבור** To shave off, or to be smooth; m. unio, a pearl, or crystal, from its smoothness. **גבור** To expand; m. tectum, a building, or the flat expanded roof of a house. **גבור** To assault; m. coriandrum, coriander, from its pungent, or assaulting qualities with regard to taste. **גבור** To assemble, R. **גבור** Chald. **גבור** the same as **גבור** Thesaurarius, a treasurer; which see **גבור** To declare, R. **גבור** Chald. the same as Heb. **גבור** To assault; succidit; or **גבור** To assault by bands; populari, to ravage. **גבור** Turma vastans, a troop, or a party of invading soldiers. **גבור** Idem, the same. **גבור** m. Hædus, a kid, from the manner in which it pushes, or assaults; f. p. ripæ, the banks of the shore assaulted by the waves. **גבור** Magnum esse, vel fieri, to be, or be made great; crescere, to increase; educare, to teach, or make great by an increase of knowledge; m. magnus, great; crescens, increasing; magnitudo, greatness. **גבור** m. Idem, the same. **גבור** f. Magnificentia, amplitudo, greatness. **גבור** m. p. Institæ, fasciæ, fringes, or net work of a great cluster of pomegranates. **גבור** m. Turre, a tower, from growing wider from top to bottom. **גבור** To break down, cut off; abscidit, amputavit, excidit. **גבור** To insult; blasphemavit, to

blasphemæ; contumelia affecit, to load with reproach. גרופה f. Conviciū, brawling. גר Sepsit, to inclose; m. faber murarius, a maker of walls; also גרר גרר Maceria, a wall, murus, paries; sepes, a hedge. גרש Acervus frugum, a heap of corn; tumulus, a mound, or heap of stones, or earth. גר Hic, iste, this; for גר. גר To repair; sanavit, to cure; f. medicina, a medicine, or that which cures. גר Procumbere, to bend; pronum expandere, to be prostrate, to stretch, to breath upon. גר m. R. גר Protuberance, locusta, a locust, from its continually haunching out its back. גר Locustæ; trabes, beams; foveæ, fossæ, cisterns, caves, or vaulted places, from their form. Chald. also גר נכא Fovea, a ditch. גר m. R. גר Corpus, a body; tergum, the back; medium, the middle; f. pride; from גר To swell or rise; also a scale, from its rising, the back for the same reason. Chald. also גר Medium. גר To pluck off; abscondit, abripuit, avulsit, abscessus fuit; also to bring up, or feed with grass that is cut, or plucked off; m. avulsor, one that cuts off, as in shearing sheep; eductor, one that leads out cattle for grazing. גר To break, or burst; prodiit, eduxit, to bring, or go forth, to groan, or break forth in groans; m. eductor, or that which breaks forth. גר m. R. גר To form into a mass; gens, a nation, or the mass of the people. גר R. גר To roll; exultavit, to rejoice, to leap for joy, or be glad; that is, to jump, or turn this way, or that way for joy. גר m. R. גר f. Exultatio, gladness. גר To labour; expirare, to pant for breath, to die, to expire. גר m. R. גר To strike against; corpus, a body, or the solid substance that resists striking; secludere, to shut to, as the doors in a city gate, or strike, or hold them that none may enter. גר R. גר To sojourn, or dwell; peregrinare, diversari, habitare, timere, to fear; has for its root גר To shrink, or draw back, fear, or a shrinking; m. catulus, a lion's whelps, so little that it sojourns with the dam. גר Peregrinus, a stranger, or one who sojourned among the children of Israel. גר f. Hospitium, kindness, or favours done to strangers. גר m. גר f. Formido, fear, metus; commoratio, a staying. גר f. Granarium, a place where corn abides, or is kept. גר m. R. גר Being close to; strigmentum, filth, or being close to the dust, a clod. Chald. גר Quæstor, a treasurer; from גר To treasure, to lay up; and גר Pure. גר To take off, R. גר גר Tondere, to pluck off; abscondere; m. גר Vellus, a fleece of wool that is plucked, or shorn off; secta herba, mown grass, or rather that which has been eaten down. גר f. Idem, the same. גר f. Cæcio,

a cutting; lapis cæsus et politus, a stone cut and smoothed. גל To oppress; rapuit, to take with violence; diripuit, to snatch; m. rapina, plunder. גולר f. Raptum, the thing snatched, rapina. מ. גולר m. Pullus, the young of pigeons, and of eagles, from their rapacity. גול To cut short; m. eruca, a caterpillar, or locust which is furnished with sharp teeth well adapted for cutting short. גול To cut, cut off; m. truncus succisus, a stock, or root that hath been cut down. גול Secuit, to divide; abscidit, to cut off; decidit, to snatch; decrevit, to appoint, or cut short a controversy; m. a segmentum, a segment, or the part cut off. גולר f. Decisio, a cutting off; segmentum, excisio, septum, a division. Chald. decretum, a decree; and גולר Ha-ruspices, soothsayers, from their cutting up the entrails of animals and inspecting them. מ. גולר f. Serra, a saw; securis, a hatchet, from their power of dividing. גול To break, burst, or thrust forth; hence a deliverer, or burster forth. גולר To glow. גולר f. Pruna, a lighted coal, from its shining. גולר To bow down, fall down flat, or prostrate. גולר m. Venter, the belly, or lower part of the body of those creatures called reptiles. גולר m. R. גולר To rise; vallis, a valley, or rather a rising ground ascending to the adjoining hill. גולר m. R. גולר To assault; nervus, a nerve, or that part which is assaulted by the mind in volition. גולר m. R. גולר To roll; similitudo, likeness, same age, or condition of the same sort; that is, according to the same term, revolution; continuance, to exult, rejoice, or turn this way or that way for joy. גולר R. גולר To hit, to shut to, as the doors in a city gate, or to hold or strike them so that enemies cannot enter. גולר m. R. גולר Arabic, hath drawn; calx, lime, chalk, because drawn from the earth. Chald. גולר Idem, the same, גולר To roll; m. cumulus, a heap, or many things rolled together; scaturigo, a spring, or rolling of water. גולר f. Lecythus, lenticula, a vial, or bowl from its round form. גולר m. Tonsor, a barber, or shaver, bald, or shaved, R. גולר Arabic, rasit, to shave. גולר To congeal, to condense, to crust over; m. cutis, pellis, the skin, from its use, &c. in the body. גולר To remove, migravit; abductus fuit captivus, to go into captivity; revelavit, to discover. גולר f. Chald. גולר Deportatio, a transmigration, or removing from one country to another. גולר m. p. specula, mirrors, from their discovering objects to us. גולר Rasit, abrasit, to grave, to shave. גולר the same as גולר To roll; volvit, to roll; convolvit, to roll much; devolvit, volutavit; m. stercus convolutum, dung, or the fæces, from their round form; Chald. devolutio,

a rolling; marmor, marble, or stone for rolling; to a particle בגלל Propter, on account of; occasione, because, or that the thing has so happened, or rolled about. מ. גליל f. Limes; confinium, a limit, confine, or boundary, from its turning about. גלילי Idola quasi stercorea, or gods of dung, always a term of abhorrence. גליין m. מנול f. Volumen, a roll; liber, a book, because rolled in ancient times. מ. גלגל f. Rota, a wheel; sphaera, a globe, from its round or rolling form. גלגל f. Calvaria, cranium, caput, a head, or skull, from its rotundity. גלגל To twist round; convolvit, involvit, wrap, or roll; m. massa rudis et informis, an embryo, from its being rolled in the womb. גלגל Pallium, toga, a cloak, a wrapper, from the manner in which the body is inclosed with them. גלגל Very hard, or sterile; solitarius, solitary, or not productive; in the Arabic the word signifies a stone which is not very productive. גלע To meddle; immiscere, to mingle. גלש To shine; glisten, glisten; detondit, to sheer, or make to shine from baldness; deglabavit, to make smooth, or shining. גל To be full; as a particle, etiam, also; denoting fulness. גל To sup up; absorpsit, to drink; exsorsit, to swallow; m. juncus, a rush, or reed, from its absorbing water, hollow or spungy, absorbing water, a wave. מ. גלגל f. Haustus, draught of water; absorbitio, a drinking up of water. גלגל To be contracted; m. cubitus, a cubit, or span, fist, hand, from their contraction when necessary. גלגל Gammadei, Gammadims, Ezekiel xxvii. 2. perhaps so called from the place of their habitation projecting into the sea in a contracted form. גלגל Retribuit, to recompense, or return; rependit, to wean; educavit, or render the child fit to be returned to the father; maturavit, to ripen as fruits when they recompense their owners, abluctavit; m. camelus, a camel, from the revengeful temper of that creature. גלגל Retributio, or recompense. גלגל Syriac, to dig; m. fossa, a ditch, or place dug. גלגל To consume; perficit, to finish; deficit, to fail; desiit, to be a wanting. Chald. גלגל Perfectus, finished; perfectio, complete. גלגל To protect; m. hortus, a garden, or a place protected with a fence. גלגל To hide; furatus est, to steal; surripuit furtem; m. fur, a thief. גלגל f. Furtum, stealing. גלגל m. Thesaurus, treasure, Arabic, to collect; hence גלגל Gazophylacium, a treasury. גלגל To protect, protexit. גלגל m. גלגל f. Hortus, a garden. גלגל m. Clypeus, a shield, from its protecting. גלגל f. Obtegumentum, a concealing, or protecting. גלגל To touch, R. גלגל To low, bellow, or roar, mugit, boavit. גלגל Fastidire, to reject, abhor,

miscarry, or reject the seed; m. fastidium, a loathing. נער Inceparvit, to reprimand; compescuit, to stop. נערה f. Incepatio, a chiding, or blaming. מנערה Incepatio, perditio, exitium, destruction. נעש Concuti, to tremble; commoveri, to be moved. נף R. נף To strike; ala, a wing, from its striking the air; corpus, a body, something able to be struck; hence, to adhere, to shut, inclose, R. נף. נפן f. Vitis, a vine, from its striking, or flapping. נפר m. Gopher, cedri species, gopher wood, a kind of cedar; perhaps, says Parkhurst, a general name for such trees as abound with resinous inflammable juices as the cedar, cypress, pine, fir, &c.; hence נפרה f. Sulphur, brimstone, or burning stone, or that inflammable matter which God rained upon Sodom and Gomorrah. נר To move; R. נר also נר To pour out. m. Psora, scabies maligna, scurf, or scab; in Syriae, to be leprous. נרנה f. The throat; from נר To stir up, because the throat in animals, in which is the wind pipe, is continually moving. נר To scrape; scalpere, to scratch. נרה To excite, to fight; miscere, suscitare lites. הנרה f. Conflictus, a contention. נר excindi, to cut off. נרן m. Securis, an axe, from its power of cutting off. נרשל A bason, see אנרשל. נרל m. Sors, a lot, or stone cast into the urn to end the strife; from נר To move; and לר Not; p. נרלות. נר To make bare; m. os, a bone, because it is bare; fastigium, top, or ridge, or bare part of the stairs; exossare, to pluck out the bones. נרן f. R. נרה To strike; area, a threshing-floor, from the agitation of the grain. נר To break; comminui, to wear to pieces; hence נרש Comminutum, broken into small parts. נרע Subtraxit, to subtract; minuit, to lessen, detraxit. מנרעור f. p. Contracturæ, contractions; diminutiones. נרף To roll, convolvit; everrit, to sweep; m. a fishing-net, from its catching fish. אנרף m. Pugnus, the fist, or hand, from its catching what it holds. מנרפה f. Gleba, a clod, or a concretion of earth. נר R. נרה To excite; dessecuit, to cut in pieces; ruminavit, to chew, or cut, or raise the cud from the rumen, or first stomach; hence נרה f. Rumen, the cud of beasts; cibus ruminis, the food of the stomach. נרין m. Guttur, the throat, or rather the wind-pipe through which the air is continually moving backwards and forwards. נרר m. Granum, a grain; bacca, a berry; or fruit left at the top of the branch, and consequently tossed or agitated by the wind. מנרה f. Serra, a saw, from its power of cutting. נרנה f. Faux, the throat, or neck. נרש Expulit, to expel; m. extrusum, wheat, or corn driven out of the ear. מנרש m. Expulsio, a driving out; suburbium,

a suburb, from its being without the city. *פ. מנשרת* f. p. Suburbia, suburbs. *נש* To lie, or lean hard upon; m. imber, a shower, from its heaviness in eastern countries. Chald. Corpus, the body, *נש* To feel, a palpable substance. *נשש* Palpare, to feel, or grope. *נחר* Cutting, beating, pounding; f. torcular, a wine-press, a large vessel in which they used to press their grapes by treading. *נחיר* f. A musical instrument which perhaps gave out its sounds by pressure.

ד

THE fourth letter of the alphabet; it receives the name and partly the shape of a door. *דא* Chald. Hæc, ista, this; hoc, illud, that; a pronoun corresponding to *זה* This; and changed from it, placing as is common in Chald. *ד* for *ז* and *א* for *ה*. *דאב* Dolere, to mourn, mœstum esse, to be sorrowful, flow, die by famine. *דאבא* m. *דאבא* f. Mœstitia, sadness. *דאנ* Solicitus fuit, to be anxious, to be in pain, a fish, m. R. *דנ* *דאנר* f. Sollicitudo, care; anxietas, anxiety. *דאר* Volitavit, to fly; f. milvus, a vulture, from sailing in the air with expanded wings, a fly. *דאן* for *דן* To judge. *דאר* To dwell. *דב* To murmur, mutter, grumble, to speak, loqui; c. ursus, a bear, from its growling, or grumbling. *דבר* To tremble, to quake; m. stercus, dung; from Chald. *דב* To flow; hence *דבא* m. Sermo, a speech; robur, strength. *דבב* Loqui, to speak; the same as *דב*. *דבר* f. Fama mala, a bad report. Chald. *דבה* Sacrificavit, to sacrifice. *דבחין* Chald. Sacrificia, sacrifices. *דבכחא* f. Altare, an altar for sacrifices, *דבך* To place or lay in rows; m. *דבך* Paries, a wall, from the stones being placed in order; ordo, a lay of stones, from their order, or regularity. *דבלי* To dry up, or wither. *דבלר* f. Palatha, a lump of dried compressed figs. *דבק* To cleave to; adhærere, cohærere, conglutinatum esse, join, solder, to pursue, or endeavour to join with a person; m. adhærrens, joining; conjunctus, joined; glutinum, fastened; junctura, a joining; commissura, the joining of any thing. *דבר* To drive, or bring forward; loqui, to speak, or bring forward one's sentiment; m. sermo, verbum, res, a word, a sentiment expressed or brought forward, a thing that has been produced, or brought forward; pestis, the plague, that which brings, or drives men to their graves; ductus, a pipe for bringing water; ovile, a sheepcot, or place into which cattle are driven. *דביר* m. Adytum, the oracle, or speaking-

place of the temple. רכר f. *Ductus apis*, a bee, from the admirable order in which they go forth. רכר p. *Verba*, words; rates, rafts driven by oars. Chald. הרבר Gubernatores, governors, or those who lead, or bring forth others. מרכר m. *Desertum*, the desert, or barren country into which cattle are driven to be fed. רכש To conglutinate; m. *mel*, honey, from its adhering in lumps, or bunches; palma, the hand; from רכש To carry, not used now, from the hand carrying; *dactylus*, a date, the fruit of the palm-tree, from their sweetness like honey. רכשר f. *Gibbus camelorum*, a camel's back, with the bunch of flesh and hair found thereon. רנר To multiply. מ רנ A fish from its wonderful prolific power, to fish; f. increase, also a fishing-boat; also רנן m. Corn, from its power of multiplying. רנל *Vexillum erigere*, to raise a standard; m. *vexillum*, a standard, from its being raised. רנר To sit on eggs, or young ones, as a bird, to warm, to heap, or draw together for the sake of warming; *collegit*, *congregavit*. מ רד R. יר Arabic, To love; *uber*, *mamma*, the breast, or the seat of affection, or love. רד To urge; thrust forward, *Psalm xlii. 5.* רד To flee, R. נרר. נרר To go softly, to go before; *incedere, gradi sensim et leniter.* מ רחב Chald. *Aurum*, gold; also רחב Idem, the same; from Hebrew זרח Shining. מרהב f. *Aurea*, golden; *auri cupida*, fond of gold. מ רחוק Instruments of music. רח To come upon a person suddenly, to stupify; *obstupescere*, to fright. ררר *Plaudere*, to shout, noise of galloping. ררר f. p. *Plausus*, shouts. מ ררר Teda, a torch, or rather a song at a wedding. רנר To fish; *piscari*, R. רנ To multiply. רנר *Piscis*, a fish, from its wonderful prolific power; m. *piscator*, a fisher. רנר f. *Piscatio*, a fishing. רר To thrust forward, R. יר. מ רור R. רר The breast, as the seat of affection; *dilectus*, beloved; *amicus*, a friend, or one loved; *patruus*, an uncle, or one beloved, from the relation which he bears; m. *canistrum*, a basket for carrying bricks, perhaps from its being carried on the breast; *sporta idem*, the same; *lebes*, a kettle, from being the form of the breast; *pelvis*, a bason, for the same reason. ררר f. *Amita*, a father's sister. מררר *Mandragoræ*, mandrakes, from their delightful, or beloved smell. (see *Bates' Critica Hebraea*.) ררר To be languid; m. also רר *Languidus*, dull. מרר *Languor*, dullness; *debilitas*, weakness. ררר To cleanse; *abluit*, to wash, cast out; *dispulit*. ררר To bruise in a mortar; *tudit*, *contudit*. ררר *Gallus silvestris*, vel *attagen*, a wood-cock; from ררר A cock; now not used, and Syriac כיפה A rock, from

the place of abode of these birds. מרוכר f. Mortarium, a mortar. רומה Siluit to be still; obmutuit quievit. מ. רח. Quies, rest. רומה f. Silentium, silence; sepulchrum, the tomb, or place of silence. רומה Silentium, silence; silens, quiet. רון Judicare, to judge, contend, strive. מ. רן. Judex, a judge. רון רון מ. Judicium, judgment; causa, a cause of judgment; sententia judicata, the opinion considered; also Chald. רינה רינה Idem, the same. מ. מרון. Contentio lis, strife. רון Exsilire, exsultare gaudio, to leap for joy. רור in Arabic, To encompass; habitare, to dwell, or encompass a place with tents; m. an age. רר Ætas, generatio, a generation, or the time of men dwelling together, a race. מ. מרורה f. Pyra, rogos, a funeral pile, from its round form. Chald. מרור Habitatio, a dwelling. ריש To thresh corn, trituvit. מ. מרשה f. Tritura, a threshing, or beating small. מ. רישון Pygargus dama, a fallow deer, from its timidity; (see Simon's Lexicon.) רחה Impulit, to impel, to throw down. מ. מרחה Impulsio, a driving forward. Chald. רחון Mensæ, cantiones, instrumenta musica, instruments of music played on by impulse. Chald. רחל from Hebrew וחל Timere, to fear. רחל Terribilis, dreadful, fearful. מ. רחן. Milium, white millet, R. רחה To impel, from its pressing forth such a quantity of grains. רחה To press forwards, impulit. מ. מרחפור f. p. Impulsiones, precipices, from their impelling forwards. רחה To oppress; arctavit, to straiten; pressit, to bear down. מ. רי Sufficiencia, sufficiens, enough; Chald. qui, quæ, quod, who, which, that; quia, because. רי Omnipotens, almighty; of ש for אשר Who; and רי Sufficiency. רי f. Milvus, a kite, from its blackness; hence מ. ריי Attramentum, ink, from its colour. רימיה f. Silence, R. רמה מ. רין judge, from רן or רין To rule, a province, or the jurisdiction of a judge. מ. ריק Munitio, a fort; propugnaculum, a tower; from רק To beat small, from their power to overcome their enemies. רק Chald. Hic, ia; iste, he. Chald. רכן Hic, iste, hæc, ista, this. רכה Attrivit, to bruise, contrivit; m. contritus, worn, or bruised. רכה Atteri, to be worn. רכי m. Contritio, a wearing, or the roar of the sea, or the waves, or breakers. מ. רך Attritus, worn; pauper, poor, worn, or afflicted. מ. רכה The Upupa, or Houpp, about the size of a lapwing. רכר Chald. Recordari, meminisse, to remember; m. aries, a ram, or mule, because it causes the race to be remembered, being continued. רכר f. Chald. Memoriale, an affair to be remembered. רכרניה Res memorabiles, affairs worthy of remembrance. רל To exhaust;

m. tenuis, slender; exhaustus, worn out; pauper, poor, &c. **רלג** To dance; salit, subsiliit, transiliit. **רלד** To draw water; hausit, exhaustit, to lift. **רלי** m. Urna, situla, a bucket, from its drawing water. **רלד** f. A curl, or hair, from its drawing its juices, or support from the body, lace, or appendages to their garments. **רליויר** f. p. Propagines, shoots, drawing their support from the parent stock; palmites, Idem, the same. **רלח** To trouble the water. **רלל** Attenuatus, weakened; exhaustus fuit, to be weakened. **רלד** f. Attenuata, weakened; peniculamentum, a part of a garment, from its slender fabric. **רלף** Stillavit, to pour out, drop; perstillavit; m. stilla, a drop, or dropping. **רלק** Accendi, to inflame; ardere, to burn; insectari, to pursue as in anger. **רלקר** f. Febris ardens, burning fever. **רלר** f. Janua, a gate; porta, R. **רלד** To draw, to be thin, which though thick is, when compared with the posts, thin, a leaf, or rather the columns of writing into which the ancient volumes, or scrolls were drawn. **רד** m. Rest; see **רמר** **רד** to be equable, to be quiet; similem esse, to be like; assimilavit, siluit, quievit, cessavit. **רד** m. Sanguis, blood, from its wonderful power of being assimilated to the body, or from **רד** To be red, death, or quietness; imaginatus est, cogitavit, to think, or form an image of any thing in the mind. **רמי** m. Rescissio, a cutting off, or reducing to quietness, the life being taken away; also **רמיו** f. Silentium, silence. **רמיין** m. Similitudo, likeness. **רמ** Idem **רממ** f. Silentium, silence. **רמן** To pollute; m. stercus, fimus, dung. **רמר** f. Fimetum, a dunghill. **רמע** To ooze out; lachrymatus est, to shed tears; f. a tear, from its oozing out; liquor, for the same reason; lachryma, liquor. **רמע** f. Lachryma, a tear. **רמשק** m. Angulus, a corner; latus, the side of a hill; from **רמד** To cut off; and the Arabic **שק**, of the same meaning. **רנ** To judge; also R. **רין** Chald. Ille, iste, this, that. **רנו** Soft, yielding; m. cera, wax, from its yielding nature. **רע** Knowledge, &c. R. **רעק** To quench; extingui, to be consumed. **רפי** m. Infamia, reproach, a backbiter, R. **רנר** To drive, or hurry away one who rashly reproaches another. **רפן** To drive, to beat; pulsavit, bruise, break. **רץ** To exult, leap for joy, become joyful, R. **רץ** **רץ** To beat, or be beaten small; comminuit, comminutus fuit; m. minutus, thin; gracilis, slender; res minuta, an atom; aulæum, a curtain, or thin cloth, cortina. **רקר** Transfixit, to thrust through; transfodit, to dig. **מרקר** f. Transfossio, a digging through. **רר** To encompass, to dwell, R. **רר** Parium marmor;

Parian marble, from the round shape which it assumes when formed into pillars; aut lapidis pretiosi nomen, or the name of a precious stone or pearl, from its round form; also m. a generation, R. דור. דרא m. Contemptus, despising; fastidium, loathing, R. דרא Arabic, Repulit, to drive back. מ. ריבן ררב R. To sharpen; stimulus, a goad; aculeus, any sharp thing. ררן To proceed gradually, to ascend a steep place; m. precipice. מררר f. Gradus, a step; præcipitium, a steep place; præceps gradatio, a steep ascent. ררר A thistle, from its liberty of growing, or encompassing places at its pleasure. ררן To go, to come; calcavit, conculcavit, to trample; ivit, tetendit arcum, to stretch the bow; c. via, a way; iter, a road; mos, a custom, consuetudo. מ. מררן m. Calcatio, a trampling; vestigium, a track. ררננן Drachma, a dram; from ררן A way; and מרר To distribute, because necessary for the traveller. מ. ררוב ררב m. Meridies austera, the south, from the Arabic, to shine, from the splendour of the meridian sun. ררע אררע f. Chald. Brachium, the arm; the same as Heb. זרע The same. ררר m. Libertas, liberty; hirundo, a swallow, a turtle, a sparrow, from their liberty of going about where they please; from רר To encompass. ררש Quæsit, to enquire; inquisivit, to search, to seek, perquisivit. מ. מררש m. Commentarius, a commentary, or enquiry; historia, a history. ררש or ריש To tread out corn. ררשן To produce grass, herbascere; m. herbula, tender herb. ררן To fill up, to fatten, saginatus, fattened, pinguefactus; fuit redegit in cineres, to reduce to ashes, or to take the oil, or fat from it by burning; m. pinguis, fat; pinguedo, fatness; cinis, ashes. רר To appoint; f. lex, edictum, a law, an appointment by a superior, custom, statute. ררשא f. Chald. Herbula; tender herb; from Heb. רשא Grass. Chald. ררשרי Legis periti, skilled in law, counsellors; from רר A statute; and בר To declare, or make plain.

ה

Is the fifth in the order of the alphabet; it is reckoned a vowel, and is one of the servile letters, as such it is prefixed, being one of the Eamentic letters to nouns, from ה To behold; it then signifies, that, the, this; as, איש A man; האי That man, the man, or this man. It is used as an adverb of calling, from ה To behold; as הברת O

daughter. It is interrogative, or expresses a doubt, perhaps from מה What. האתה Art thou my very son, Genesis xxvii. 21. It is employed in forming the conjugation hiphil, and its passive hophal; the active voice having י inserted before the last radical, as, הפקיר He has caused to visit. הפקר He has caused to be visited. Prefixed to ת they form the hithpael conjugation, as, התפקר He hath visited himself. It forms feminine nouns from היא She. חכמה f. Wisdom; from חכם To be wise: it forms the third person singular, preter feminine, as, פקרה She visited; when affixed to a noun, or verb, her, as, פקרה He visited her. ירה Her hand. To words of time or place, to, towards, as, ארצה In the earth, Genesis xix. 1. Sometimes to a noun, his, as, אהלה His tent, Genesis xii. 18. the reason of this is, the root of the whole is הוה Permanent existence, or, to behold, and is common gender, hence paragogic, or expressive of intensity of the idea; as, יחישור Very quickly he shall hasten, Isaiah v. 19. Affixed to a noun, it denotes deliverance altogether, as, ישועתו Psalm iii. 3. To a participle, as, אכרה Alas! how, by what woful calamity. To a pronominal affix, as, ולא יענוכו They will not answer the repeated cries, Jeremiah vii. 27.

הא

Chald. Heb. En, lo; ecce, behold. האה Aha, ah! Offering gifts. הב To give, R. יהב. הכל To emit vapour; vanum fieri, vel effici, to be made, or become vain; vanescere, to disappear; m. vanitas, vanity, or a vapour, an idol, or vanity. הכן m. p. Ebena ligna, ebony, or elephants' teeth, R. הכ Dusky, which is the colour of the teeth of that animal. הכר To cut off; contemplari, to contemplate the heavens, by observing and dividing them as astrologers do who pretend to know the future destinies of men, observare; m. astrologus, a star-gazer. הנר To bring, or carry forth; meditari, to muse, or propose any thing to the mind; mussitare, to mutter, to complain as doves, to growl as lions; m. loquela, speech; gemitus, a groan. הנור הנור Meditation; f. a tale, or any thing proposed to the mind, a song, Psalm xcii. 4. הניטה הנן Recta, conveniens, direct, fit, elegant. הר היר הר m. R. הר To dart forth, or stretch forth the hand; immisit, extendit, celeusma, the shout of a

mariner, acclamation, or extending the voice. מ. הרבר Rulers, R. To lead. הרך To crush, bruise; contudit. מ. הריב הרב. Arabic, To be round; scabellum, a footstool, from its rotundity, a piece of any thing that is round; Chald. membrum, or a part of any thing; frustum. מ. הרס Myrtus, a myrtle. הרף Impulit, to push, or thrust; deturbavit, to expel; expulit, to cast out by force. הרר Honoravit, to adorn, decorate; m. הררה f. Chald. הררה Honor, decor, majestas, honour, &c. הרר Ah, alas! הרר O! woe, R. הרר To lament, alas! הרר To fix. הרר Permanent existence, or the thing existing; ille, ipse, he. הרר m. Decus, glory; decor, honour; gloria, renown; majestas, grandeur, R. הרר To dart forth, or make conspicuous. הרר To be, fuit; also Chald. הרר Idem; f. הרר Erumna, care; pravitas, crookedness; also substantia, substance; opes, wealth. הרר Heu, alas; hei, ah, &c. Chald. הרר Proficisci, to go, ire. הרר Di-vexavit, to vex many ways; turbavit, to shake. הרר f. Divexatio, trouble; strepitus, a noise; tumultuatio, a swelling noise. הרר To be prepared; m. substantia, substance; opes, wealth; sufficientia, enough. הרר Stertere, to snore; somnolentum esse, to be drowsy, to rave, dream, sleep. הרר Heu, alas; væ, wo; planctus, lamentation. הרר היא f. Illa, she; p. הרר for הרר plural of הרר To be present. הרר ההל To begin. הרר To happen; fuit, to be. הרר Hy, ho! הרר the same as הרר To be. הרר To go. הרר Quomodo, how. הרר To be ready, paratus fuit; m. hin, a liquid measure, ready for the purpose. הרר To go, R. הרר To go. הרר היכל Large, roomy, spacious; m. palatium, a palace; templum, a church, from their extent. הרר To know again; obfirmavit, to resolve. הרר f. Obfirmatio, firmness, insult, impudence, or a forward knowing of people again. הרר To shine, R. הרר הלאה To remove, or cast to a distance, far off; ultra, beyond; ulterius, farther. הרר This, that. הרר Ambulavit, to walk; ivit, abivit, to depart; adivit, accessit, to approach; m. itio, a walking, ambulatio; fluxus, a flowing as of the sea; Chald. m. Vectigal, a tribute, tributum. מ. הרר f. Ambulatio, incessus, a travelling. מ. הרר m. Iter, a road; profectio, a journey. הרר f. p. Progressiones, journies, &c. הרר To move quickly, to be foolish, or move one's self with pride; insanire; laudavit, to praise, to move quickly in song; splenduit, to shine. הרר m. Lucifer, the morning star. מ. הרר f. Laus, praise. הרר f. Insania, madness. הרר Laudate Dominum, hallelujah, praise the Lord. הרר f. Lux, light, from its brisk motion; splendor, shining; laus, praise;

stultitia, foolishness. תודיט *Tudit*, to beat; contudit. תוסיו *Tusio*, a clipping. הוּק *Huc*, hic, there, here, thither; that is, wherever the foot strikes. יהלום *m. Adamas*, a diamond, from its extraordinary hardness. מלמוּר *f. Malleus*, a hammer; תודס, a bruiser. *Contusiones*, bruises. תומולטוּר *Tumultuari*, to be noisy, strepere, per-strepere. המיר *f. Strepitus*, a tumultuous noise. המיפ *m. p. Streperi*, noisy fellows, thrasones. המין *m. Strepitus*, tumultus, rough; turba, a crowd, from their noise; copia, plenty. המיר *Strepitus*, tumultus. מל *To speak*, *R. מל* *To separate*, as sounds. המולר *f. Strepitus*, a noise; tumultus, noisy. המס *Quassavit*, to shake; contrivit, to wear; profligavit, to waste. המין *Multiplicari*, to be numerous, or noisy, *R. המר* *To be tumultuous*. המס *Arabic*, *To break*; *m. המסיכ* *m. p. Stipulæ*, straw, from its being broken; cremia, dry sticks for burning, being broken for that purpose; melting liquid, *R. מסר* *To melt*, break, or dissolve. המר *To impel*, or break. מהמורר *f. p. Scrobæ*, foveæ, ditches, or pits, where the earth is broken. הן *To be ready*; en, lo; ecce, behold. הנה *Idem*, the same; si, if; sive, whether; particles denoting the presence of an object; also huc, hither, &c. הסר *Siluit*, to be quiet. הפך *Vertit*, to overthrow; mutavit, to change; versus, turn; *m. diversum*, contrarium, different. הפכר *f. Subversio*, an overthrow. הפכפך *Versatilis*, changeable. מהפכר *f. cippus*, a pair of stocks. הפכר *Perversitas*, frowardness. הצלר *f. Freedom*, *R. נצל* *Ferrum*, iron; *m. currus falcatus*, a chariot, being made of iron. הרנ *Occidit*, to kill, interfecit; *m. also הרנר* *f. Occisio*, slaughter. הרר *To protuberate*, concepit, to conceive; *f. gravida*, pregnant. הורר *m. Genitor*, a father; *f. genitrix*, a mother. הרין *m. Conceptus*, conceiving. *Chald. הררר Cogitavit*, to think, or have many conceptions. *m. Cogitatio*, thought. הרב *m. R. רב* *To be lifted up*; palatium, a palace, from its height. הרס *To destroy*, overthrow, destruxit, demolitus est, subvertit, perrupit; also *m. הריסור* *f. Destructio*, a pulling down. הרר *m. R. הרר* *To protuberate*; mons, a mountain. התבהלר *f. Chald. Celerity*, *R. בהל*. התהברור *f. Society*, *R. חבר* *To jeer*, ludificavit; to sport, illudit. מהתלור *f. p. Ludificationes*, sports. התר *Prava moliri*, to contrive mischief, machinari; also to rush violently, *R. התר* *To hasten*.

ו

THE sixth letter, and the third vowel; it has the name and shape of a hook, whence it is derived. When used as a connective it is servile. As a prefix it is the conjunction, and; from וו To connect; in this state it may, and occasionally has the following meanings; even, therefore, on this account, but, indeed, for, when, if, that, so, then, also, not, neither, that; when it is prefixed to the future. Inserted after the first radical it denotes the participle of the present tense, as, פוקר Visiting; also nouns implying present action, as, סוחר A merchant, or one who is trading. Inserted before the last radical it denotes the participle passive, as, פקור Visited; also nouns implying an action past, as, רכוש Wealth acquired; from רכש To acquire wealth; affixed from הוי to a noun, his; to a verb, him; it forms the third person plural of verbs: in the imperative second person plural, and then is the latter part of the pronoun מי postfixed; and for the imperative ו is the middle part of the pronoun אנך You, (see Robertson's Lexicon, p. 42.) It is paragogic, after verbs, nouns and particles, and in all these instances, the imperative excepted, it may be reckoned a contraction of מי the pronoun they, or these; postfixed with ת it forms the plural termination feminine for the most part. ו And, et, R. וו To connect; hence m. uncinus, a little club; uncus, a hook, from its hold; a chapter. ויה perhaps the name of a place. ויל A child; for ילר Which see.

ז

THE seventh letter, and fourth consonant in the alphabet. זאב To hasten, to be impetuous; m. lupus, a wolf; a leopard; a panther, from their impetuosity. זאע To tremble, R. זע. זאר R. זר This or that, this, she. זב To flow, R. זיב. זכב m. זיב Musca, a fly, from their issuing from the eggs. זכר Donavit, to endow; m. donatio, a dowry; donum, a gift. זכח Mactavit, to slay; sacrificavit, to sacrifice; m. sacrificium, a sacrifice; mactatio, a slaying. זכח f. Sacrificatio, offering sacrifice. מזבח m. Altare, the altar for the offering of the sacrifice, a victim, a feast. זכר Habitavit, to dwell; cohabi-

tavit, to dwell improperly with a woman. **מ. זבול** f. Habitatulum, a dwelling, a city. Chald. **זבן** Emit, to buy; redemit, to redeem; vendere, to sell. **זו** To join; m. cortex, bark joining the wood; cutis uvarum, skin of the grapes, inclosing, or connecting its parts, stone of the grape. **זר** To swell, proud, &c. R. **זר** see **זר** c. more frequently than, m. Hic, here; iste, istud, this. **זר** To scatter, R. **זר**. **זר** To be clear; m. aurum, gold; aureus nummus, gold coin; aurea lux, clear light, clear water, fine sky, from their shining. **זו** R. **זו** A post of a door. **זר** Fastidivit, to loath; detestatus est, to abhor, to defile, nauseate. **זר** Splenduit, to shine; monuit, to warn, or convince by enlightening, to foresee, or be cautious, arising from more knowledge, or light; m. splendor, shining. Chald. **מ. זרירין** p. Moniti, warned. **זב** Fluxit, to flow, profluxit; m. fluxus, filth, profluvium. **זב** Fluens, gonorrhœa affectus, affected with gonorrhœa. **זר** To swell, or boil full of anger and pride. **זר** Superbus, proud, or swollen with pride. **מ. זרין** m. Superbus, superbia, pride. **זר** To verge, to incline; f. angulus, a corner. **מ. מזויס** p. Anguli, corners; promptuaria, store houses, or granaries where the articles are laid. **זו** To move to and fro, f.; also, **מזויר** f. Postis, a door post on which the door moves to and fro. **מ. זר** m. Fera, a wild beast, from its roving backwards and forwards. **זר** To cast away; vilum esse, to be vile, or worthy of rejection; vilipendere. **מ. זריל** m. Vilis, nasty. **זר** f. Vilis res, an affair rejected. Chald. **זו** To prepare; pascere, to feed; alere, to nourish. **מ. מזין** m. Alimentum, cibus, food, or that which is prepared for us; m. p. bene pasti, well fed, applied to creatures. **זר** f. Caupona, a woman who keeps an ale-house, or rather a grocery, from the food therein contained. **זוע** To tremble, tremere; movere, to move. **זוער, זוער** f. Commotio, a stirring. **זר** To compress, comprimere; to sneeze, sternutare; to estrange, alienare; from **זר** To cast out, to cure, or compress, to wound from **מזר** To be corrupt, or rotten. **זר** Alienus, a stranger. **זר** Nausea, a loathing. **מ. מזור** m. Vulnus, a wound; sanatio vulneris, the healing of a wound. **זר** Tolli, to take off, to loose. **זר** To skulk, or fear; repere, to creep. **זי** To be bright; hence Chald. **מ. זי** m. Splendor, brightness; also, **זי** Nomen mensis Aprilis, April, so called, because at that time of the year the splendour of the solar light is great beauty. **מ. זין** m. Splendour, also an animal. **זינא** Chald. but Heb. in the p. **זר** Heb. **זר** Arma, arms, R. **זר** To encompass; hence arms encompassing the body for defence. **מ. זק** R. **זק** To strain off; scintilla, a spark, flame,

or burning matter straining off, fetters made of metal which has been strained off. **זיר** c. R. **זי** To be bright; olea, oliva, olivetum, the olive tree, from its splendour. **זכר** Purum esse, to be pure. **זכך** Idem, the same. **זכור** f. Chald. Puritas, purity. **זך** Purus, pure. **זכר** f. Idem, the same. **זכוכית** f. Gemmæ nitidissimæ nomen, the name of a very beautiful gem; glass, from its clearness or transparency, or rather crystal. **זכר** To remember, meminist, recordatus fuit; odoratus est, to search out by smelling; m. memoria, the memory; memoriale, a monument, or that which causes any thing to be remembered; odor, a smell; mas, masculus, a male, or one who continues the memory of the family. **זכר** m. Masculinum, mas, of, or belonging to a male. **זכרון** m. Memoria, remembrance. **זאכור** f. Suffimentum, a perfume offered to the gods at vintage time. **זל** To scatter and sow. **זל זל** To flow, R. **זל** Curvature. **זל מולנ** m. Fuscina, a flesh hook, a fork, from their bended form; p. **זל מולנ** To let go; m. commessator, a glutton, a debauchee, from their profusion. **זלעפ** m. p. Flagella in vitibus, vine shoots. **זלעפ** f. Pres-ter, procella, a storm, a tempest, horror; from **זלע** Arabic, To burn; and **זלע** To be angry. **זלע** Præter, except; nisi, unless; excepto; from **זל** To let go; hence they may be reckoned nouns, a letting go, a neglect. **זל** To think, R. **זל** To devise; cogitavit, to think, either in a good, or a bad sense; molitus fuit, to endeavour, to contrive; also, m. **זל מולנ** f. Molitio, an endeavour, or contrivance; cogitatio scelerata, a wicked thought, wickedness, a plot, because they are the consequences of device. Chald. **זל מולנ** To appoint; parare, preparare, to be ready, to prepare, m.; also, **זל מולנ** Tempus designatum, the time appointed. **זל מולנ** Putavit, to cut off; præcidit; psallere, to sing, or prune, or cut off all discordant notes; camelopardalis, an animal of the goat kind, from its browsing on the twigs of trees. **זל מולנ** m. **זל מולנ** f. Cantio, a singing. Chald. **זל מולנ** Cantor, a singer. **זל מולנ** Musica, music. **זל מולנ** f. Palmes, surculus, the shoot of a vine, from its being pruned. **זל מולנ** m. Psalmus, a song. **זל מולנ** Falces vinatoriæ, hooks for vines. **זל מולנ** m. Food, R. **זל מולנ** Chald. Species, a variety, R. **זל מולנ** To vary. **זל מולנ** To attack the rear; m. cauda, the tail, or extremity. **זל מולנ** p. **זל מולנ** To encircle; scortari, to encircle, or embrace unlawfully, or for hire. **זל מולנ** f. Meretrix, a harlot, from her unlawful embraces. **זל מולנ** f. Scortatio, the state of whoredom. **זל מולנ** m. p. Scortationes. **זל מולנ** Deseruit, to cast off; abjecit, rejecit, to reject. **זל מולנ** To leap up; exsiliit, subsiliit. **זל מולנ** To

move; see ועך f. Sweat, R. יע. ועך To cut off; extinguere, to be extinct; extingui, to shorten. ועך Indignatus, to be indignant; detestatus fuit, sprexit, to despise; m. indignatio, resentment, to condemn, to threaten. ועך To be troubled, perturbatus fuit; indignatus, to be displeased; m. indignabundus, very angry; indignatio, anger, or displeasure. ועך Clamavit, to cry; exclamavit, assemble. ועך f. Clamor, a noise. ועך Little. ועך Paulum, a little; pauculum, paulisper, the same. Chald. ועך Parvus, small. ועך f. the same. ועך Arabic, To flow; f. pix, pitch, from its flowing. זקן To strain off, R. זקק. זקן Senuit, consenuit, grown old; c. barba, a beard, from its belonging to years; m. senex, an old man; also, זקן Senectus, old age. זקן Erexat, to lift up, crucify. זקן To pour forth, fudit, effudit; liquavit, to melt; purgavit, to cleanse; defecavit, to purify. זקן m. p. Catenæ, compedes, fetters made of cast iron, or copper. זקן Jeremiah xl. 1. זקן &c.; see זור. זור Diffluere, to grow warm, melt, run out. זור To scatter, sparsit; ventilavit, to scatter with the wind; cingere, to surround, as the ornaments scattered around the ark. זר m. Limbus, a border round a garment; ventilator, a fanner, or that which scatters corn. זר To separate, R. זר. זר m. Ventilabrum, a fan; m. a circle, a girdle, a crown. זר f. Irrigatio, stillatio, a dropping, a moistening; of זר To scatter, and זר Chald. To drop. זר m. Accinctus, bound, a greyhound, horse, strong loins; of זר To gird; and זר A limb. זר To be diffused; oriri, to appear; exoriri, to arise; m. ortus, the east, or rising of the sun. זר m. Ortus, oriens, rising. זר m. Indigena, a native tree, diffusing its shoots and branches. זר Inundavit, to pour forth; m. inundatio, an inundation, to carry away with a flood. זר f. Fluxus, a flowing, an issue. זר To spread abroad; seminavit, to seed; sevit, sow, m.; also, Chald. Semen, seed; m. legumen, pulse, from their power of increasing, or extending. זר Locus consitus, a place sown. זר m. Sativum, the thing sown, or planted; also, זר Brachium, armus, c. more frequently, f. the arm, which is capable of being spread abroad, or extended. זר Sparsit, to sprinkle, aspersit, conspersit. זר m. Crater, phiala, a cup, or vessel for sprinkling. זר m. R. זר To scatter, or expand; spithama, a span, or the hand extended. זר An olive; see זי.

ח

Is the eighth letter, and fifth consonant of the alphabet. **חב** To be bound. **הכא** Occultavit, to hide. **מחבא** m. Absconsio, a hiding place; hence **חב** m. A bosom, hiding or cherishing place, a retreat; or, **הכב** To hide, embrace, love, or chuse, dilexit; or, **חכא** Latitavit, to conceal. **הכיון** m. Absconsio, a retreat. **הכמ** To shake down, decussit; beat out; excussit, thresh. **הכל** To bind; pariturvit, to bring forth, or be bound with labour pains; pignoratus est, in pignus accepit, to give or receive a pledge, or be bound to do so; corrupit, perdidit, to corrupt, to destroy, that is, to take any thing upon pledge, which being not redeemed, is to the former owner as corrupted, destroyed; (see Parkhurst on the root.) m. corruptio, corruption; funis, a rope, by which we bind any thing; funiculus, a small rope; pars, portio hereditatis, tractus, a part, an hereditary portion, a tract of ground which used to be measured by a rope or cord, as it is now by us with the chain; turba, caterva, a band, or string of persons following one another; m. pignus, a pledge; dolor gravissimus, severe pain, as if bound; tormina quasi parturientum, gripes, or pains, as if of parturient women; a mast of a ship, from being bound with ropes; nauta, nauclerus, malus nauticus, rope-man, or sailor employed in handling the ropes, the man at the helm, from his binding himself to direct the vessel; also, **הכלה** f. Pignus. Chald. **הכולא** f. Corruptio, corruptum, spoiled. **החבילא** f. p. Solertia, prudentia, consilia, advice, so wise that we are bound to follow it. **הכצללה** f. Rosa, a rose, a lily; from **חבב** To love; and **צל** The shade, as a flower loving the shade. **הכק** Amplexus fuit, to fold, to embrace; m. amplexus, an embrace. **הכר** Sociatus, joined; consociatus, conjunctus fuit; m. incantator, an enchanter, or one who joins words for the purposes of incantation; sodalis, a companion; consociatio, society; incantatio, enchantment. **הכרת** f. Sodalis. **הכרה** f. Sodalitium, fellowship. **הכורה** f. Vibex, tumor livens, a contusion, a bruise in which the blood is collected. **הכרורה** f. p. Livores, the black spots of the leopard, so called from their resemblance to contusions, or bruises on the human body. **החכורה** f. Consociatio, fellowship. **מהכרה** f. Juntura, a joining. **חבש** Ligavit, to bind; alligavit, obligavit, accinxit. **הכר** To be flat, or plain; sartago, m. a frying-pan, or flat plate. **מהכר** Idem, the same. **הנ** Circularity of motion or

form ; m. festum, a feast ; sacrificium festi, a religious feast, because they who then celebrate it dance round in circles ; see, חוג, חוג. m. Titubatio, a staggering, the consequence of being drunk at these feasts. m. Cicada, locusta, a grasshopper, a locust ; from the Arabic, חוג To veil, because these insects are at times so plentiful as to veil the light of the sun as they fly along. חוג the same as חוג. To celebrate a feast, &c. hence, חוג m. חוג p. Fissuræ, openings for the circulation of air, &c. חוג Cinxit, to gird, accinxit, accinctus fuit. m. Accinctus, bound ; also, חוג f. Cingulum, a girdle. חוג f. Cinctura, a belt. חוג חר To penetrate ; acutum esse, acui, to sharpen ; m. acutus, sharp. חוג f. Idem, the same. חוג One, R. חוג m. p. Acumina, stings. חוג To brighten ; lætari, to rejoice, sing. חוג f. Lætitia, joy. Chald. חוג Pectus, the breast, the seat of joy. חוג Cessavit, abstinuit, to cease, abstain ; m. cessans, ceasing ; mundus, the world, from its transitory nature ; tempus, time, from its passing away. חוג To be sharp ; m. spina, a thorn, or brambles from its prickles. חוג To encompass, to inclose ; m. cubiculum, a bed chamber ; penetrale, a private place, from being inclosed. חוג Conclavia permeans, entering into the secret chambers. חוג To renew, innovavit ; also, חוג m. Chald. חוג Novus, new ; novilunium, the new moon ; mensis, a month, or the time of the moon. חוג R. חוג To be bound ; debitor, a debtor, or one who is bound in duty to pay ; debitum, debt. חוג R. חוג Circularity of motion, or form ; circinare, to encircle ; m. ambitus, a going round. חוג f. Circinus, a pair of compasses. חוג R. חוג To be sharp ; enigma loqui, to speak enigmas, or riddles, from being sharp, or difficult to be understood. חוג f. Enigma, a riddle. Chald. חוג Enigmata, riddles. חוג Chald. חוג Indicavit, to declare ; annunciat, to show. חוג f. Indicatio, a declaration. חוג m. R. חוג To cut, to indent ; portus, a haven, or indentation of the shore, fit to receive ships. חוג m. R. חוג To catch ; spina, a bramble ; hamus, a hook ; uncus piscatorius, a fish hook, from their power of holding. חוג m. R. חוג To fasten ; filum, a thread ; funiculus, a small rope, from their power of binding ; to sew. חוג m. p. Pipers, חוג. חוג R. חוג To make a hole, or opening, to suffer from a hole or wound ; dolere affectu, to grieve ; dolere, parturire, to bring forth as in child-bearing ; to tremble as a woman in labour ; m. arena, sand, R. חוג To remain, sand, from its remaining in its place. חוג f. Dolor, pain. חוג f. Dolorificum, very painful ; parturiens, bring-

ing forth. חלחלה f. Dolor vehemens, extreme pain. חס Pepercit, misertus fuit, to spare, to pity. חם m. Heat, R. חמם also, brown. חוץ חוצה Foris, foras, abroad, in opposition to be at home; præterquam, præter, except. מ. חיצוֹר m. p. Plateæ, streets which divide the houses in a town. חיצוֹן Exterior, exterius, without, or separated. חיק m. Sinus, a bosom, R. חיק the same; Psalm lxxiv. 11. חיר Pale; albescere, to grow white; m. Chald. album, white; also, חר Foramen, a hole which admits the pale light; p. liberi, children; nobiles, nobles; illustres, clari, great persons, &c. from the white robes they used to wear. חוש Festinavit, to hasten; m. thoughts, or agitated cogitations of the mind. חיש cito, ready; celeriter, quickly. חיש m. p. Celeres. חזן R. חזן To fasten; Chald. vidit, aspexit, prospexit, to see, or fasten the eyes upon an object, to provide, or lay hold upon any thing; hence, חזן To see, vidit; m. videns, seeing; propheta, a seer, or prophet; provisio, a providing; m. pectus, the breast of an animal, from its being so strongly fastened, or compacted; p. חזוֹר חזון f. מחזר m. חזוֹר Visio, a seeing. מחזר f. Prospectus, a view; fenestra, a window, or medium of fastening the eyes upon external objects. Chald. חזוֹר חזוֹן Visio, a vision; species, an appearance. חזן חזן m. Fulgetrum, nubes, a cloud, or rather light, R. חזן To indent, from its zigzag or indented appearance. חזק To bind hard; validum esse, to be strong; roborari, bound hard; lay hold, prehendit; apprehendit, to take; m. invalescens, healthy; validus, strong; fortis, brave, arising from strength; also, חזק Firmitas, robur, strength. חזר To encompass. חזיר m. Porcus, sus, a wild boar, from his round shape, arising from his corpulency. חזח To catch hold; m. a clasp, or hook; see חזח. חזח To fasten; see חזח. חטא Errare, to deviate from; aberrare; peccare, to sin; m. חטא f. חטא Peccatum; punishment of sin, חטא peccati; sacrifice for sin, sacrificium peccati; peccator, a sinner, or one who deviates from the command of God, which is the path of duty. Chald. חטאין m. p. Peccatores, sinners. חטה f. Wheat, R. חטה Chald. Tender, from its superior delicacy when compared with oats; or from חטה Protulit, to bring forth. Psalm lxxxi. 17. Psalm cxlvii. 14. חשב Amputare, to cut out, hew, as of wood. חשב To restrain anger, or literally, to muzzle; prolongavit, distulit. חשב Rapuit, to catch; diripuit, to snatch, or take by force. חשב To move this way or that way; also, m. חשב Virga, a rod; baculus, a staff, from their being easily moved. חיה Chald. חיה Vixit, to live; revixit, to repair, or as it were, to live again; f.

vivens, living; vita, life; animans, any thing living; bestia, a creature; fera, a wild beast; cœtus, a company; caterva, a band, from their living together, R. Arabic, חוי To be gregarious. Chald. חיל m. Pain; see חול. חויה חויה Bestia, a creature. חוי f. p. Vivaces, living creatures, vividæ; f. vita, life. חויה Villæ, towns, from the beings endued with life to be found therein. חוי f. Vic-tus, provision, or that which sustains life; vitalitas, the principle of life. חוי Quickly; see חוי. חוי Vixit, to live; vivens, living, vivum. חוי m. R. חיל To remain; also, חיל Robur, strength, from its continuance; virtus, bravery, from the strength displayed in the exercise of it; exercitus, an army, from their strength; opes, wealth, or power, which riches give; propugnaculum, a fortress, or place of strength; antemurale, an outwork. חוי m. R. חוצר To divide; paries luteus, a mud wall, from its dividing, or forming a division between places. חוי m. R. חק To describe, or to surround; sinus, a bay; gremium, a bosom, from their being surrounded. חוי To scratch. חוי m. Pala-tum, the mouth, the palate, from its roughness. חוי To wait, expectavit; hamus, a hook, from its rough barb. חוי m. Sparkling red. חוי m. Rubicundus, very red. חוי f. Rubedo, redness. חוי Sapere, to be wise, sapientem esse; Chald. sapiens, wise. חוי f. Sapiencia, wisdom. חוי To perforate, R. חוי. חוי To wear away. חוי f. Spuma, foam, scum; ærugo, rust, from their power of wearing away, or corroding the metal. חוי To be soft, or unctious; m. lac, milk; adeps, fat; pinguedo, fatness. חוי f. Galba-num, a kind of gum, from its unctious qualities. חוי To come on sensibly by degrees; m. ævum, an age; tempus, time; terra, the world, from its transitory nature. חוי Mustela, a weasle, from its creeping, insidious manner. חוי To be, or make faint; Ægrotare, to be sick, to be sorry, or grieved in mind; precari, to pray in a sorrowful manner; m. a disease. חוי מחר, c. Morbus, a disease or sickness, ægritudo; also, ornamentum, an ornament curiously wrought with great labour and pains. חוי Monile, a necklace. חוי The name of a sacred song, or musical instrument. חוי Præcise cognoscere, to catch at, or up, to seize eagerly, or hastily. חוי m. חוי חל Pauper, poor; afflictus, harrassed. חוי חוי To make faint, and חוי To beat down. חוי or חוי To make a hole, or opening, to profane, or violate, or as it were, make a hole to wound; perforari, vulnerari; tripudiare, to dance, or rather to sing; tibicinavit, to play on the pipe, or flute, being the instrument with the opening; m. pro-

fanum, commune, any thing common, or profane. מ. חוללים p. Tibicines, flutes or pipes, or those who play upon those instruments. חלל Confossus, a hole, or opening. חלל f. Profana, any thing common. חליל m. Tibia, fistula, a reed. חליל f. Profanatio, be it not, that is, it would be profanation to do it. חל f. Placenta, a cake; collyra, a small loaf pricked full of holes, to prevent fermentation. חלון c. Fenestra, a window, or an opening to admit the light. חור m. מהולל f. Chorus, a company of singers; f. p. fossæ, ditches; cavernæ, caves. חלל f. Initium, the beginning, or the opening of any thing. חלל To break; somniavit, to dream; Chald. somnum; also, חלל m. A dream, which usually consists of imperfect or broken images of what we have seen while awake; Chald. convalescere, to be robust, healthy. חלל f. Vitellus ovi, the white of an egg, R. חלל Chald. To be solid. חלל f. Amethystus, an amethyst, or the breaker, from its hardness, or power of breaking other stones. חלל m. Rupes durissima, a very hard rock, or flint, from its hardness. חלל Mutavit, to change; mutatus, innovatus fuerit, to renew, or gather strength; preterit, to pass by; concidit, to pass, drive, or strike through; m. mutatio, a change: as a particle, pro, for; vice, instead of. חלל m. Transitus, a passage. חלל f. Mutatio. מהלץ m. p. Cultri mactatorii, stabbing knives, for killing the victims. מהלץ f. p. Cincinni, locks of hair on the head which are continually changing or renewing. חלל To free; liberavit, draw out; exuit, extrahit, eruit, subtrahit, to discover, or draw out from obscurity. חלל f. Extractio, a drawing out; exuviz, spoils drawn from an enemy. חלל m. p. Lumbi, the loins free from the ribs, and more flexible than the upper part of the body. מהלץ f. p. Mutatoriz vestes, loose garments. חלל To be smooth, or equable, to divide, partitus est, distribuit; læve, blandum esse, to be smooth, pretty, or polished; m. Chald. pars, a part; portio, a division; m. mollis, soft; blandus, polished. חלל f. Pars, portio, lævitas, smoothness; blanditiæ, kindness, or polished manners; partitio, a division, חלקי Læves, bright, lævitates. חלקי f. p. Lubricitates, slipperiness; blanditiæ, kindness. חלקי f. Partitio; to flatter, or give polished words. חלל To throw, or cast down; debilitare, to weaken, or defeat; m. debilis, weak, or defeated. חלל f. Debilitas, weakness. חל To be hot, R. חלל. חלל To agitate. חלל f. Butyrum, butter, made by the agitation of the milk in churning. חלל f. Butyrina, buttery words, or words of flattery. חלל To desire,

desideravit; also, m. חמור f. Desiderium, desire. חמור m. Desiderabile, the thing worthy of desire. חמר To protect; also, ח m. Socer, a father-in-law, from the protection due to the son, or daughter-in-law. חמור f. Socrus, a mother-in-law. חומר f. Murus, a wall, from its protecting property; the sun, R. ח To be warm, from his power of warming. חמט To bow down, depress, prostrate. חוימט m. Limax, a snail; testudo, a tortoise; lacerta, a lizard, from the shortness of their legs, being, as it were, prostrate. חמל To be soft, tender; pepercit, to have compassion. חמלה f. Clementia, kindness, or softness. מחמל m. Indulgentia, clemency, or allowance. חמם To be warm, incalescere, calefieri. חם Calidus, warm. חום m. Calor, heat; æstus, summer, from its warmth; fuscum, brown colour, arising from heat. חמר f. Sol, the sun; calor, heat. חמני Statuæ subdiales, images dedicated to the sun. חמס To cast away; abripuit violentem, vim fecit, to use violence; m. violentia, violence; injuria, wrong; rapina, plunder, from its being taken away violently. חמס m. Avis rapax, a ravenous bird. חמץ To ferment, to sour, fermentari; m. acetum, vinegar; also, מחמצר f. Fermentatum, the thing soured. חומץ m. Violentus, violent, or an angry man, from his passion fermenting, or rising. חמוץ m. Conspersus, sprinkled; oppressus, or being in a ferment. חמיץ m. Farrago mera, a sourish mixture to assist the stomach of animals. חמצר f. Fermentatio, a souring. חמץ Discessit, to withdraw, turn aside, go about. חמוק m. Ambitus, a going about. חמר Turbidum, to disturb, to trouble, to be turbid; lutosum esse; m. lutum, clay, or cement; cæmentum, from its being produced by a turbid effervescence from the earth; bitumen. Chald. also, חמר Vinum meracum rubens, red wine, from its effects in disturbing both the faculties of body and mind; hence the adage, "when spirits are in, wit is out." חמור m. Asinus, an ass, from its turbulent, or refractory nature, when put into a passion, or influenced by the desire of continuing its kind; acervus, a mass, or the mire of the street, from its fermenting. חמר A homer, or measure wherein things are jumbled together. חמור m. Dama, a deer; bubalus, the buffalo, from their turbulent disposition. חמש To array, set in array; f. also חמשה m. Quinque, five; this word was first used for the fifth day of the creation, when the world was arrayed, or set in order for the reception of man and other animals; m. quinta pars, the fifth part. חמשים Quinquaginta, fifty; also quini, by fives; quinto ordine, in the fifth rank; accincti, bound, or set in

order. חמישי m. Quintus, fifth. חמיר f. חמיר c. R. חמ To be hot; uter, a bottle; lagena, a stone bottle, from their being hardened by heat. חמיר To fix, settle, dwell; residit, to remain; castrametari to encamp; c. a camp. חמיר f. Hasta, a spear; lancea, a halbert, which, on account of their length and weight, are usually pitched, or rested on the ground. חמיר p. Cellulae, places of confinement. חמיר c. Acies, castra, an encampment. חמיר f. Metatio, a measuring of land for planting. חמיר To embalm, to put forth, or prepare the body for embalming; aromatibus condit, to pickle; protulit, to bear fruit, as the fig tree its figs, which embalms, or fills them with juice; hence חמיר f. Triticum, wheat, from its being laid up; p. Chald. חמיר Initiauit, to initiate, to dedicate, or initiate as a temple or house of God; instruxit, to instruct, or initiate into the knowledge of the true God. חמיר f. Dedicatio, a dedication. חמיר m. p. Instructi, taught. חמיר m. Grando major, great hail, or ice, from חמיר To cut off, because very destructive to trees. חמיר Gratiam facere, to favour, beseech; gratiosum esse, to be gracious; misereri, to pity. חמיר m. חמיר f. Gratia, favour. חמיר m. Misericors, merciful. חמיר Gratis, for favour; immerito, undeservedly; frustra, in vain. חמיר f. Precatio, an entreaty; deprecatio, prayer. חמיר m. חמיר p. Preces, deprecationes, prayers. חמיר Contaminari, to pollute, profanari, adulari hypocritice, to be a flatterer; insinuare, to dissemble; m. profanus, polluted; hypocrita, a dissembler; also חמיר f. Hypocrisis, hypocrisy. חמיר Strangulavit, to strangle. חמיר m. Strangulatio, strangling. חמיר Succulent, abundant, swelling out; m. benignitas, goodness; beneficentia, kindness, beneficium; misericordia, pity; probum, detestation, worthy of anger in abundance; to be affected with disgrace, probro afficere. חמיר m. Benignus, kind; beneficus, good willed; misericors, sanctus, holy, or set apart, as Christ was for his people. חמיר f. Ciconia, a stork, from its remarkable affection to its young. חמיר To shelter one's self; speravit, to hope; confidit, to trust; confugit ad aliquem, to fly to any one. חמיר f. חמיר m. Perfugium, a hope, or refuge. חמיר Consume, consumpsit; absumpsit, to gnaw. חמיר m. Bruchus, a worm in corn, from its destructive power. חמיר Obturavit, to shut up; capistravit, to muzzle; m. robur, strength; opes, wealth. חמיר m. Capistrum, a collar. Chald. חמיר To be strong, fortem esse. חמיר Robur, strength. חמיר m. Robustus, strong. חמיר To pound; also Chald. חמיר Argilla, clay, or potter's earth, because beat, pounded, or trampled by the feet to prepare it for use. מחספס

m. Rotundum, any thing round, made so by beating. חסר To abate, diminish; deficere, to be wanting, carere, indigere; also מחסור חסרון m. Inopia, defectus, a want, a failure; also Chald. חסיר Carens, wanting; egens, needy from want. חפר Texit, to cover; obtexit, to clothe; f. an alcove, from its covering, obtectio; thalamus, a marriage bed, from its covering. חפז Festinavit, to hasten; trepidavit, to tremble, from being put in a hurry. חפזון m. Festinatio, haste. חפן חפון m. Pugnus, R. חפז To cover; handful, hollow of the hand, because it covers what it holds. חפף Texit, obtexit, protexit, the same as חפר. חוף m. Portus, a haven where ships are covered, or protected. חף m. Nitidus, clean; mundus, clean, or rather protected secure. חפך To bend, incline, voluit; to desire, desideravit; delectatus fuit, complacuit, to be pleased; m. volens, desiderans, voluntas, will; desiderium, desire; delectatio, a pleasing. חפר Fodit, to sink; effodit, perfodit, to dig; perscrutatus est, to search out by digging; erubuit, to blush, or to sink with respect to the countenance, as when ashamed of any thing, or confused. חפרפרות f. p. Talpæ, moles, from their power of digging. חפש To set at liberty, libertate donari; perscrutatus est, pervestigavit, to search by stripping, or uncovering, and then setting at liberty; to examine; dissimulare, to disguise, or put one's self at liberty to conceal their sentiment; m. libertas, liberty; perscrutatio, an investigation. חפשי m. Liber, free; manumissus, set at liberty. חפשית f. Libertas. חצב Cæcidit, to cut; excidit, to cut out, hew. מחצב m. Excisio, a dividing, or the divider. חצר To divide asunder, dimidiavit, divisit, distribuit; m. an arrow, a dart, from their division of the body when the wound is inflicted. חציר m. חציר מחציר f. Dimidium, the half, from being divided. חצן To cherish, or defend; also חוצן m. Brachium, the arm, from its power of defending the body; a garment, from its cherishing, or warming the body; the breast, or bosom, or the folds of dress covering it. חצף Chald. Acceleravit, to hasten. חצץ Discidit, excidit, to cut, divide; m. sagitta, an arrow; lapillus, a precious stone for cutting others. מחצצים m. p. Sagittarii, archers. חצר To surround, to confine; c. more frequently f. atrium, an open court fenced around, but open at the top. חצרות חציר Atria, villæ, courts, villages, or rather tents, though fenced, yet at pleasure can be removed. חציר m. Gramen, grass; porrum, a leek. חצצרה f. Tuba, a trumpet, from their tubular form; p. tubicinantes, trumpeters. חק To describe, mark, or trace out; a bosom, m. R. חיק m. also חקר f. statu-

tum, an appointment; decretum, a decree; pars statuta, the part, or portion appointed; modus, a measure, from its being appointed by a superior, for the regulation of an inferior. חקר Inprimere, to engrave; exprimere, to press. חקק Descripsit, to mark out; exaravit, sculpsit, to engrave, insculpsit, exsculpsit; decrevit, to appoint; p. m. statuta, decrees. חקר Investigavit, to make diligent search; scrutatus est, to enquire; m. pervestigatio, an enquiry; a recess, from its difficulty of being explored. מ. מחקריש. Pervestigations, enquiries. חר m. A hole, or opening, R. חור. חרב To waste; vastari, to destroy, consume, or ravage; to dry up, siccari, exsiccari; m. siccus, dry; desolatus, destroyed; siccitas, dryness; æstus, summer heat; desolatio, desolation; f. gladius, a sword; culter, a knife, from their power of destroying; also, malleus, a hammer; scalprum, a graving tool; rutrum, a shovel. חרבה f. Siccitas, vastitas, destruction, desolatio. חרוביניש m. p. Siccitates. חרן Horruit, contremuit, to shake, or quake with fear; to tremble. חרנל m. Locusta, a kind of locust, from חרן To shake, and רנל The foot, from the nimbleness of its motion. חרר Tremuit, to move quickly, to fear, to tremble, trepidavit, trepide cucurrit; sollicitus fuit, to be anxious; m. trepidus, fearful. חררה f. Trepidatio, tremor, trembling; sollicitudo, care. חרה To inflame, arsit; exarsit ira, accensus fuit ira, to burn with wrath. חרי m. Æstus, heat. חרין Adustum, burned; ardens ira, burning with anger. חרן To put in order. מ. חרויט. Torques, a necklace of pearls, a collar, from the order or regularity with which they are placed. חרט To work, or make into a long round form; m. stylus, a pin to write upon wax tables, from its shape; m. p. חרטיש. Loculi, female ornaments. Chald. חרטיש. Magus, a fortune-teller, from חרט A pen, and חב To perfect, that is complete, in drawing their diagrams and unfolding them. Chald. חרן To burn; adussit, inussit, to singe, roast. חרן To inclose. חרכיב m. p. Clathri, grates; cancelli, ballustrades, from their property of inclosing. חריל m. Urtica, a thorn, a thistle, a nettle, from חרר To be burned, and לורל Sharp, from their sharpness and fit to be burned. חרס Total separation; anathemati devovit, to curse; consecravit, to separate, or set apart; devotum effecit; m. anathema, a curse; devotum, the thing set apart; rete, a net, from its power of separating the fishes from their native element; to prohibit, or separate; to forfeit, or lose by separation. מ. חרוט. Curtus membris, mutilated, maimed, who has entirely lost a limb, or some part of his

body; *simus*, flat-nosed. חרמש m. *Falx*, a sickle, from חרס To separate, and משר To remove; from its cutting or separating the grain. חרס A burning itch, prurigo. חרס m. *Sol*, the sun, from its warming power. חרסית f. *Solaris*, pertaining to the sun. חרף To strip, make naked, divest; to reproach, or strip of honour, *probro affectit*; *hiemavit*, to winter; m. *hiems*, winter, or that season of the year in which the vegetable kingdom is stript of its foliage; *juventus*, youth, or the autumn, being the time of the perfection of the fruits, and anciently the beginning of the year. חרפה f. *Probrum*, disgrace. חרץ To shorten, cut short; *præcidere*, to move, or bring to a point, *moveere*. חרוץ m. *Excisus*, cut off; *sedulus*, diligent, that is, cutting the business short by activity; *tribula*, a cart used for threshing corn; *fossa*, a pit, from its being cut, or dug; *aurum*, gold, being found as it were cut in small masses; a grape stone, from its being cut or mashed by pressing. חריצית m. p. *Casei*, cheeses, from being pressed; *tribulæ*. Chald. חרצין m. p. *Lumbi*, the back, or loins, from Heb. חלץ the same. חרצבור f. p. *Nexus*, a binding; *vincula*, chains; from חרץ A lump, or piece cut, and צבר To swell, from their knots or swellings. חרצנית m. p. *Nuclei acinorum*, the dregs, or refuse of grapes which have been mashed, or cut to pieces, as it were, by pressing. חרק *Frenduit dentibus*, to gnash, or crack with the teeth. חרר *Exarsit*, *exustus fuit*, to burn. חרחור m. *Inflammatio*, inflammation; *febris ardens*, burning fever. חריב m. p. *Siccitates*, places parched, or burnt up with heat. חרש Silent thought, or attention; to devise, *fabricavit*; *aravit*, to plough, from the attention necessary to perform it well; *expressit*, *insculpsit*, to engrave, or to make devices upon wood, brass, &c. *machinatus est*; *surdum agere*, *obsurdescere*, *tacere*, to be silent; m. *faber*, a workman, *artifex*; *surdus*, *mutus*, deaf, dumb; *silentium*, silence; *aratio*, ploughing; *sylva*, a wood, or perhaps rather ground newly ploughed; m. *testa*, an earthen pot, from being made by art. חרשת f. *Fabrefactura*, any thing formed by art. חרישית f. *Silens*, still. מחרשה f. *Rutrum*, a shovel. מחרשת f. *Vomer*, a ploughshare, or coulter. חרה *Exaravit*, *insculpsit*, to engrave. חש &c. to hasten, R. חושב To add, *superadd*, or number; *putavit*, to impute, or reckon to one; *reputavit*, to esteem, or make account as highly possible; *cogitavit*, *excogitavit*, to think or reckon; m. *cogitans*, thinking; *artifex*, a workman, from the art which he displays; *angula artificiosa*, a curious girdle, from the embroidery, or figures, added to it. חשבון m. *Cogitatio*, a series

of thoughts; *supputatio*, a reckoning, ratio. מ. השנור. p. *Idem*, the same. מהשכר מחשבה f. *Cogitatio*. השר Forbearance of speaking or action; *silere*, to be silent. Chald. חשח *Opus habuit*, there is a necessity. השהור f. *Necessarium*, necessity. השך To impede action, to restrain; *obscuratus est*, *obscurum esse*, to darken; m. also השכר f. Chald. השכא *Tenebræ*, darkness. מהטך *Idem*, the same; *tenebricosus locus*, a place dark. מ. השכר. p. *Obscuri homines*, obscure mean persons. Chald. השל To wear out, debilitate; *debilitans*, wearing out. נחשליש *Debilis*, weak, fatigued, tired. מ. השמל. *Pruna ignita*, a lighted coal; amber; also a mixed metal of silver and brass, and gold, from Chald. נחש Brass, and מלל Gold. מ. השמן. *Primas*, a legate, a lord. Arabic חמש Having many servants, and השיב Great. השן To be rough, rugged; m. *pectorale*, a breastplate, rugged, or rough, with the scales, or thin plates of metal, placed upon one another; the ornament of the high-priest being rough with the twelve stones set in it. השף To strip, or make bare; *nudavit*, to uncover, *denudavit*; *hausit*, to draw water, from the uncovering of the place in which the fluid was. מ. חשיפ. p. *Greges nudi, rari*, small flocks, from their pasture being bare. השק To connect, join, link together; *amare*, to love; *desiderare*, to desire, to cleave; *cingere*, to surround; m. *desiderium*, desire. מ. חשוק. p. *Fasciæ, cincturæ*, bands. מ. חשק. p. *Canthi*, the spokes of a wheel connecting the nave and the ring. חשר To collect. מ. חשיב. p. *Radii rotarum*, the spokes of a wheel, being collected, as it were, in the centre. חשרה f. *Colligatio*, a collection, as of water. חשט To hasten; m. *quisquilæ*, the sweepings of a place; *gramen torridum*, burnt grass; *gluma*, chaff, from its being easily driven from place to place. חר To break in pieces, or hurried from place to place. חרה To keep fire alive, or burning; *capere*, to take. מ. חרה. f. *Acerara*, a box for holding incense; forceps, a pair of tongs for incense. חרך *Decisum est*, to be decided, determined, cut out. חתל *Fasciis involvit*, to swaddle, or wind round. מ. חתול. f. *Fascia*, a swathe, a roller. חתב *Signavit*, to close, to seal, *obsignavit*. חותב m. חותמת f. *Sigillum*, a seal. חתן To contract alliance by marriage, *affinitatem inire*; m. *socer*, a father-in-law; gener, a son-in-law; *sponsus*, a bridegroom. חתנה f. *Socrus*, a mother-in-law. חתנה f. *Desponsatio*, a betrothing; *sponsalia*, espousals. חתף *Rapere*, to take away by violence; m. *rapina*, plunder, *præda*. חתר *Fodit*, to dig; *effodit*, *perfodit*, to dig downwards, to plough; *remigavit*, to

row, to dig hard in rowing. מחתרת f. Effossio, a digging. חתר To break, fregit; conter, to be worn; tereri, consternari, to be frightened. חתרת חתרת חתרת חתרת f. Terror, dismay; consternatio, dread. חתרת Contritiones, sorrows.

ט

Is the ninth letter, and sixth consonant; it is a radical letter, except when it is used for ת in the hithpael conjugation, of verbs beginning with צ as הצטייר for הצטייר He has made himself to hunt; the ט and צ being transposed. This letter is an aspirated dental.

טא

To be good. טאטא Everrit, to sweep. מטאטא m. Scopæ, besoms. טב To be good, R. יטב טבח Mactare, to butcher, to slay; m. coquus, a cook, or one who kills animals for food. טבחים m. p. Satellites, attendants, or rather executioners, or slaughter-men. טבחור f. p. Coquæ, female cooks. טבחור מטבח טבח f. Mactatio, a slaying. טביל Intingere, to dip, immergere. טבע Immergi, to sink as in water, submergi; infigi, to drive down; figi, to swallow up. טבער f. Annulus, a ring into which the finger is put, or dipt. טבר Swelling, m. December, on account of the swelling of the waters by the rains which fall in that season. טר To decline, R. נטר. טר Purum esse, to be pure, clean. טהור m. Mundus, clean; pure, purely. טהר m. טהרה f. Mundicies, cleanness; nitor, shining, arising from purity; purgatio, cleansing, or approaching to purity. טוב Chald. Bonum esse, to be good; m. Chald. טוב Bonus, good; pulcher, fair; utilis, useful. טובה Bona, bonitas, goodness. מ. טוב m. Bonitas, bonum, fit, pleasing, sweet; these meanings are evident from the manner in which it was at first used by the sacred historian Moses, as recorded in the first chapter of Genesis: in that portion of the divine testimony it is employed by the Holy Spirit to denote that change which the chaos underwent when it was put into beauty, order, and usefulness. טור Nere, to spin. מ. מטר m. Netum, thread, from being spun. טח To cover; levit, to anoint, or cover with oint-

ment; oblevit, to plaister. טח m. Tectorium, a plaister, or rough-cast upon the wall. טחור f. p. Præcordia, the parts about the heart covering it; renes, the kidneys, from the parts which cover them. טר Ejicere, to cast out; jacere, to throw, injicere, projicere, R. טר To cast out. טר m. Ordo, order, regular disposition, regularity, R. טר Order, &c. Chald. m. a mountain, from its orderly disposition; a range, a row. טר f. p. Ordines, ranks. טש R. נטש To loose; volavit, to fly, or let loose the wing. טר f. Chald. Jejunos, fasting. טח To overlay, R. טח. טח To impel, or drive forward; jaculari, to shoot, or dart. טח Moluit, to reduce to powder, to grind, commoluit. טח f. Molitio, digestion of food. טח Molaes dentes, molitrices, grinders, so called from their office. טח m. p. Mariscæ, hæmorrhoides, piles; hæmorrhoids, from Chald. טח Constrinxit, to press, or constringe as the piles do. טח To fix, fasten. טח f. p. Frontalia, frontlets, that is, scrolls of parchment with portions of the law written on them, which the Jews were enjoined to bind on their foreheads; ornamenta, ornaments. טח m. Lutum, clay, the earth, mire. טח m. Chald. Lutum. טח f. Palatium, from טח To order; regularity; a palace, from the regularity to be found in the palaces of royalty; castellum, a castle; arx, a tower. טח R. טח Maculosum, spotted; m. also טח Agnus, a young lamb, so called from its being spotted. טח Tegere, to cover; obtegere, Chald. from Heb. טח the same; obumbrare, to darken. טח To cast, or send forth; m. ros, dew, which drops, or is cast down upon the earth. טח f. Contectio, a covering; projectio, an arch, porch, or something of that kind, which in its formation is thrown or cast by the artificer. טח Immundum, to pollute, defile; impurum, pollutum esse; m. pollutus, defiled; impurum, nasty. טח Impuritas, uncleanness; res immunda, a thing impure. טח Abscondere, to hide. טח m. Absconditum, hidden. טח m. Thesaurus, treasure, which is usually hidden, or covered up. טח m. Corbis, a basket, a vessel, a granary, or something containing fruits. טח Inquinare, fœdare, to be foul, or dirty. טח To seduce, or cause to err, errare. טח Gustavit, to taste; m. gustus, a tasting; ratio, a reason; consilium, counsel; judicium, a judgment; sententia, an opinion, or in general a trial by experiment. טח m. p. Cupidiæ, sapid, savoury meats, from their fine taste. טח Confodit, to thrust through; oneravit, to load, or prick or goad the beasts of burden. טח To be nimble, R. טח. טח To be nimble; m. parvulus, a child,

from its nimbleness in walking. **טפח** To spread out, extend ; m. also **טופח** Palmus, the measure of a palm, or the hand extended ; to stretch with the hands, palmis distendit ; palmis gestavit, to carry with the hands ; educavit, to bring up. **מ. טפח** m. p. Educationes, upbringing, as mothers do to their children, that they may go straight. **מטפח** f. Ventrale, a kind of loose garment worn by women. **טפל** Consuit, to sew ; concinnavit, to join, to forge, or join lies together. **טפס** To make quiet, or reduce into order ; m. princeps, dux, a chief, a prince, or one who commands, or reduces into order. **טף** or **טפף** To be nimble ; m. parvulus, a little child ; incedere incessu parvulorum, to walk like children. **טפר** Chald. **טופרא** Unguis, a nail, or claw, from Heb. **צפר** To move quickly, to rush hastily, as a bird upon its prey ; hence a nail, or claw, with which they fasten upon their food or prey. **טפש** Obesari, pingui fieri, to become thick, or fat. **טיר** R. **טור** Order. **טיר** to keep, R. **נטר**. **טיר** Assiduum, continuum esse in opere, impulsive, impetuous, or continual ; Chald. to drive away, depellere. **טירי** f. New ; humidum, fresh, inflamed, purulent. **טיר** Laborare, to be weary ; fatigare se, to wear out one's self ; m. fatigatio, weariness ; labor, fatigue. **טיר** To fill, fill up ; ante, antequam, before ; that is, the time is filled up, or terminated ; necdum, nondum, not yet, or the time to be filled up. 2 Kings ii. 9. **טיר** Rapuit, discerpsit, dilaceravit, to tear, or pluck, to hunt, to prey ; m. raptum, torn ; decerptum, plucked ; folium, a leaf, from its being plucked ; rapina, plunder, or that which is torn from an enemy ; cibus, food, from its being torn by the teeth in eating ; to feed, to nourish, to supper. **טיר** f. Lacératum, the thing torn ; raptum, the thing seized. **טיר** Chald. Jejunus, fasting, R. **טיר**.

י

Is the tenth letter of the alphabet ; it is one of the servile letters, and is prefixed to the third persons masculine, future tense of all verbs, and is then a contraction of the pronouns **הי"א** The being, or person ; and **יכ** for **הכ** They ; as **יפקר** He shall visit. **יפקר** They shall visit. It also forms some appellative nouns and proper names, being then a contraction of **הי"א** That, or the ; and is perfectly the same with this use of the contraction in forming nouns, that Bishop Louth observes concerning the English language, when he asserts that every

word that makes sense after the definite article *the*, is a noun, as ילקוט A scrip; from לקט To collect. יצחק Isaac; from צחק To laugh. Inserted it forms many nouns, if inserted before the second radical, as, from רח To breathe, comes ריח An odour, or exhalation; also, if after the second radical it forms many nouns, as קציר Harvest; from קצר To cut down. It also denotes the hiphil conjugation, as הפקיר He has caused to visit. Postfixed it denotes the name of a people, as, עברי A Hebrew; perhaps from יב the plural termination: also the ordinal numbers, as שלישי the third, likewise the second person future and imperative, as הפקרי Thou shalt visit. פקרי Visit thou. The י in these examples of the verb, is a contraction of the pronoun אתי Thou; also the plural masculine in government, or regimine, as האיש אשרי O the blessednesses, literally, of the man. Psalm i. 1. postfixed to a noun, my, as רברי My word; to a verb, me, as פקרי He has visited me; it is then a contraction of אני I. It is also paragogic where it increases the meaning of the word to which it is affixed; perhaps from היי The being, or something remarkable. It is postfixed to feminine adjectives, as על רברתי After the most excellent order. Psalm cx. 4. רבתי עב She that was swarming full of people. It is also annexed to the affixes, as עינני Thy vast iniquities. Psalm ciii. 3. It is also annexed to verbs, as שמתי Put carefully on; it is also added to participles and infinitives. It is also postfixed, as ימו Their; from המה They. For a more particular account of this letter see Grammar.

יאר

Desideravit, to desire; cupidus fuit, to long for, R. אבר. יאר Is fitting; decere, to become; pulchrum esse, to be fair; dignum esse, to be worthy. יאל Voluit, to will, resolve, determine, undertake, to be content; æquavit, or the mind willing what it possesses; to begin, or attempt to execute the purposes of the will; to act foolishly, stulte agere, or resolutely, or obstinately, to adjure, or resolve to do by an oath, to fix. m. R. אר To flow; rivus, flumen, a river, a channel, to flow. יאש Desperare, to despair. יאר Equiavit, consensit, to agree, consent, R. אר To come together. יבב Vociferatus est, to cry out. יבר Attulit, adduxit, abduxit, to bring, or carry along, to bear fruit, or that which the earth brings, or carries along

with it; to bring, to flow. מ. כול יבול. Proventus, provision, or that which the earth brings forth. מ. יבול אוכל יבול. Fluvius, a river; aquæductus, an aqueduct. c. יבול more frequently f. Aries, a ram; jubileus, the jubilee, so called from the blast of the ram's horn with which it was celebrated. f. יבלה. Verruca, verrucosum, a tetter, or spreading eruption, fluxus. יבב To marry; to marry a brother's widow, fratris absque liberis defuncti uxorem ducere; m. levir, a husband's brother. f. יבמר. Glos; uxor fratris, the wife of a brother. אruit, arefactus fuit, to be dry; m. siccus, dry. יבשר f. Arida, dry; terra sicca, dry land; exsiccatio, dryness. יב m. R. נב Prominentia, ager, a field, or ridges of earth, from their protuberance; agricola, a husbandman, or one who turns up the land in ridges. ינר To be afflicted with sadness, mœstitia afficere. מ. ינון f. Mœror, sadness, sorrow, anguish. ינע Laborare, to labour; fatigare, to weary. מ. יניע Lassus, wearied; labor, fatigue. יניעה Fatigatio, weariness. ינר Metuere, to fear; Chald. m. acervus, a heap, or an evidence of terror. ינור Timens, fearing. c. יר more frequently f. R. ירה To cast forth, to hold; manus, the hand, from its casting forth, or holding; ripa, a bank, from its restraining, or holding the water; latus, a side; tractus, locus, a place, being as it were cast forth, or placed. יר Projectit, to cast forth. ייר Dilectus, beloved, R. רר The breast, the seat of affection. f. יירור. Dilectio, a choice. ירה Projicere, dejicere, jaculari, to throw. Hiphil חורר, Confiteri, to confess; celebrare, to celebrate; agere gratias, to give thanks, that is, to put forth praises. f. חורר. Confessio; laus, praise. f. חורר. p. Celebrationes, praises. Chald. יהור. Jehuda, Judah. יהורי Judeus, a Jew. יהרי Judæa, Judea. ירע Chald. Scire, to know, nosse, cognoscere; experiri, to try. מירע Notus, known; familiaris, well known. f. ירע. Scientia, knowledge; sententia, an opinion. מירע מרענה מרע. Scientia. m. מירע Notus, familiaris affinis, allied, or known by affinity; cognatus, a relation. f. מירע. Cognatio, kindred; affinitas, alliance by marriage. מירע Quare, wherefore, a question, the answer of which should increase our knowledge. מירעני Ariolus, a soothsayer; sciolus, one who pretends to knowledge. מיר m. R. היר To be; Jah, the name of God, from his essence. Chald. ירב Dare, to give; tradere, to deliver up, to supply. דב Da, give thou; m. onus, a burden; cura, a care. p. מ. הבהביד Dona, gifts; donaria, supplies, or those things allotted to us. מ. R. הרה To heat, to burn; arrogans, proud, or

burning with pride. יום m. Dies, R. יום Tumultuous motion, a day, from the tumultuous motion of the light or heat. יומם Interdiu, daily, or day by day. יין m. Cænum, R. ינר To press; mud, from its pressure; lutum, clay. יונה f. A pigeon, or dove, because particularly defenceless, and exposed to rapine and violence. יזח Cogitavit, to design, to think. יזח Armed, R. יזח To encompass. the body encompassed with defence. יזח m. יזח f. Sudor, R. יזח To move, agitate, sweat, from its being forced out of the body by motion, &c. יזח Adunare, to unite, to join; together, una. יזח m. Unicus, unigenitus, only-begotten. יזח יזח יזח Una, together; simul, at the same time; pariter, equally. יזח Expectare, to wait; sperare, to hope. יזח m. Expectans, waiting. יזח f. Spes, hope; expectatio, a waiting upon. יזח m. A buck; see יזח. יזח Calere, to be warm; incallescere, to grow hot; concipere, to conceive, to lust. יזח f. Indignatio, wrath, or indignation. יזח f. Chald. Æstus ira, burning wrath; venenum, poison, from its burning, or corroding nature. יזח To have the foot or hoof smooth and worn by walking; to go barefoot, discalceatus. יזח To reckon up, according to genealogy, or family; m. genealogia, genealogy; genus, a family. Hithpael, יזח Recenseri, to reckon up; recensere per genus, to reckon by families. יזח Bonum esse vel videri, to be or to appear good. משיב m. Bonum, good; optimum, best. יין m. Vinum, R. ינר To squeeze; wine, from its being squeezed from the grape. יזח To be plain, manifest, evident; disceptavit, to argue, or make manifest, to reprove; increpavit, dijudicavit, to discern, or judge between two. יזח f. Increpatio, a chiding, or blaming, correptio. יזח Chald. Posse, to be able; prævalere, to prevail. יזח Potestas, power. יזח Rivulus, a river, so small that it is able to be forded. יזח Generare, to procreate, or breed young; parere, to beget, or bring forth; also יזח Natus, a son; puer, a boy. יזח Puella, a girl. יזח m. Natus recens, a new born child, or rather son. יזח f. Juventa, youth. יזח f. Partus, a bringing forth. יזח f. Obstetrix, a midwife. יזח f. Nativitas, nativity; cognatio, kindred. יזח f. p. Generationes, successive productions, or occurrences. יזח Ivit, to go; abivit, to depart. יזח Ejulavit, to cry, to shriek, to howl; m. יזח f. Ejulatus, howling, or crying; m. an owl, from its cry. יזח Hei, alas; vā, wo; a particle of howling, or expressive of sorrow. יזח To stick fast. יזח f. Scabies saniosa, a scab full of bloody matter, from its adhering to the skin. יזח m. A bag, R.

לקט To be tumultuous; m. mare, the sea, from its tumultuous motion; occidens, the west, or the Mediterranean sea, from its situation with regard to the land of Judea; lacus, sive vas templi, a lake, or a vessel of the temple. מ. p. Muli, mules, or rather the name of a people; also days, R. יום. To be steady; f. dexter, a, um; dextera manus, the right hand, from its constant employment in work; dexterum latus, the right side; auster, the south, which, when one turns his face to the east, as it is probable our first parents did, to behold the rising sun, would then be to the right; also days, R. יום. Dexter, the right. f. מימין m. Auster, ventus australis, the south wind. Hiphil, Dexteram petiit, to desire the right hand. יר. Oppressit, to press, oppress, defraudavit. f. Columba, a dove, because exposed to violence. To rest, to lay, posuit, deposuit, to place; reliquit, to leave; sivit, to permit. נחיר. Depositum, the thing laid up. נק. Suxit, to suck. f. Nutrix, a nurse, or one who gives suck. m. Sugens, applied to plants, a young twig. f. יונקת. Ramus, a branch, or sucker. p. Rami tenera, tender branches. m. יונקת. A night owl, R. נשף. Fundare, to found, to appoint, ordain; consultare, to consult, to settle; m. fundator, a founder. מ. יסוד. f. יסוד. Fundamentum, a beginning. יסד. Ungere, to anoint, to smear over, or pour out as with the oil in anointing. יכ. Addere, to add; adjicere, pergere, to hasten. יכ. Castigare, to chastise, to bind, to instruct, or put under proper restraint, erudire. יסוד. Castigationes, discipline. m. Eruditio, instruction by discipline. m. Castigatio, eruditio. m. מוסר. Vincula, chains. יער. Condidit, to appoint; constituit certum locum vel tempus, to constitute or appoint a certain place or time; desponsavit, to betroth. f. ער. Congregatio, conventus, an assembly; solennitas, a yearly feast according to appointment. f. מועד. Conventus. יער. To remove; evertere, to sweep away. m. p. Scopæ, shovels, or brooms, from their removing the ashes of the brazen altar of the tabernacle, or temple, on a heap. יע. Robore preditus, to strengthen; m. fierce, strong. יע. Amicire, to cover; Chald. consulere, to counsel; from Heb. יע. To counsel. עשין. Consilarii, counsellors. עשין. Consilium, counsel. יע. Prodesse, to profit; utile esse, to be useful. f. יע. Rupicapra, wild goats, R. עלה. To ascend, from the climbing disposition of these creatures. נע. Nequam, nought, good for nought. יע. Propterea, because; propter, on account of; eo quod, quia, because, R. ענה. To act upon some person,

or thing. יער Lassum esse, to be weary; to dissolve, melt, dissipate, defatigari; m. lassus, weary; fessus, fatigued; m. lassitudo, weariness. היעפיר f. p. Lassitudines. יעץ Consulere, to advise, to propose, consilium inire. יעץ Consilarius, a counsellor. עצה f. Consilium, an advice. מעצות f. p. Consilia. יעקב m. Fraudulent, R. עקב Jacob. יער m. Sylva, R. עיר To bare, to empty, a forest; favus sylvestris, a honey comb emptying, or pouring out of honey, a wood, or rather a marsh where trees and plants flourish, or where they are diffused, or poured out. יפר Pulchrum esse, to be fair, beautiful; m. pulcher, fair. יפר-פר Speciosissima, very fair. יפי m. Pulchritudo, beauty. יפה Anhelare, to breathe; suspirare, to moan, or pant; m. spirans, breathing; conflator, a puffer. יפע Splenduit, to irradiate; illuxit, to shine forth. יפער f. Splendor, shining; lux, light. יפר To entice, to persuade. מופר m. Prodigium, a wonder; ostentum, a sign or prodigy, or persuasive fact, or event. יצא Exire, to go out; to be born, prodire. צא m. צא f. Excrementum, feces, or that which cometh out. צאי m. p. Sordidi, vile, or those persons or things which on that account are rejected. מוצא m. Exitus, a going forth; prolatum, an offspring; pronunciatum, declared, or sent forth by words. מוצאים צאצאים m. p. Prognati, those who have descended from their forefathers, begotten, born; propagines, descendants. מוצא f. p. Exitus, departures. יציב Chald. Verum, but; veritas, truth; certitudo, certainty; from יצב Statuit, to appoint, constituit; m. נצב Prefectus, a governor, from his power of appointing rules, or laws. מצב Statio, a military station, stativa; castra, a camp. מצבה f. Idem, the same; also מצבה Statua, the rules that are appointed. יצו Idem, the same. יצע Stravit, to spread under; stratum posuit, to make a bed. מצע יצע m. Stratum, a couch. יציע m. Substructio, an under building for support; solum stratum, a bed on the floor. יצק Fudit, to pour, effudit, infudit; effundi, effluere, to fasten, as metals do when melted and allowed to cool; durescere, to harden, or be steadfast. מצק מצק יצק Fusum, melted; firmum, solidum, strong. מוצק f. fusura, the article to be melted. מוצק p. Infundibula, funnels for pouring liquor out of vessels. יצר Finxit, to form, formavit; arctari, to straiten; angi, to be straitened. יצר m. Formans, making; figulus, a potter, or one who forms vessels. יצר Figmentum, any thing formed. יצרי m. p. Membra, parts, from their being formed. יצרי Exuri, to burn; succendi, flagrare. יקב m. Torcular, R. נקב To make hollow; a wine press, or vat, from

its being hollow. יקר Ardere, to burn, urere; m. ardor, burning. מוקר m. focus, a fire. מוקר f. Adustio, a burning. יקר f. Chald. Ardens, burning. יקר f. Associatio, an association; obedientia, obedience; Arabic, the cognate root יקר signifies To obey readily. מ. יקו Subsisitence, R. יקו To strain; luxuri, to disjoint, hang; suspendit, pluck from. יקר To cut round; circumdedit, compass about, circumegeit. יקר Evigilare, to awaken; expergefieri. יקר To be bright; pretiosum esse, fieri, videri, vel habere, to be, to be made, to seem or to be accounted precious; pretiosus, rarus, rare; m. res pretiosa, a thing valuable; honor, respect, from its worth. יקר Chald. יקר Pretiosus, gloriosus, famous for its value; blessed, or shining. יקו Laqueum tendere, to stretch a net. יקו m. Auceps, a fowler, a birdcatcher. מ. יקו p. Irretiti, those who are ensnared. מ. מוקו Laqueus, a net, a snare. יר Timuit, to fear; reveritus est, to be feared; m. timens, fearing; timidus, afraid. יר f. יר מורו m. Reverentia, dread; m. timor, fear, sacred. יר Descendit, to descend. מ. מור Descensus, a going down; locus declivis, a steep place. יר To direct, to shoot, to cast, jecit, dejecit; jaculis petiit, to throw the dart; docuit, to instruct; instituit, to appoint as a law. מ. יר Pluvia tempestiva, the former rain, from its causing the corn to shoot. חורו f. Doctrina, lex, a law, from its teaching and directing the people. יר Chald. m. Luna, the moon, or rather the light of the moon; mensis, a month, or the revolution of that luminary. יר Declinavit, to pervert; divertit, mislead. יר Extended in length. יר f. Femur, the thigh, or rather the thigh bone, from its length; latus, the side, from its extepsion. יר Broken, afflicted, grievous; malum esse, is bad. יר f. Auleum, a curtain, a distinct or separate piece of cloth, or stuff used in forming a tent, or tabernacle. יר Spuit, exspuit, to throw out something liquid, or moist, to spit; m. olus, the moist tender shoot of a plant, or tree; viriditas, greenness; olus viride, green herb. יר Idem, the same. יר m. Rubigo, a mildew, a disease of corn; aurigo, a disease, a sallowness, a yellow livid paleness. מ. יר Subviridis, intensely green, inclining to yellow. Psalm lxviii. 14. יר Possedit, to inherit, possess; to disinherit, possessione expulit, or cause another to possess; depauperavit, to make poor. יר f. מורו m. Possessio, a possession; hæreditas, an inheritance. מ. חורו Mustum, new wine, from its strong intoxicating quality, taking, as it were, possession of the drunkard. יר Sedit, to sit; habitavit, to dwell, mansit.

שיבה f. Sessio, a sitting; residentia, a staying. מושב m. Habitatio, a dwelling. תושב Inquilinus, incola, a sojourner. אש יש ישר Est, is; sunt, are. הושיר f. Essentia, essence; virtus, bravery, or worthy of existence; lex, a law, sapientia, wisdom. ישר To abase, bow down; m. depressio, a bearing down. ישת Porrexit, extendit, to stretch, to extend. ישב Desolatus fuit, to be desolate. יסמון m. Solitudo, a waste, desert, wilderness. ישן Dormivit, to sleep, obdormivit; inveterascere, to grow old, or approaching death; m. dormiens, sleeping; vetus, old. ישן f. שן Somnus, sleep. ישע Salvavit, to save, servavit; m. also ישועה f. Salus, safety; auxilium, help. מושועה f. p. Salutes, health. ישפ m. Jaspis, onyx, jasper; from Chald. שפר To wear down, from its power of wearing down other stones on account of its hardness. ישר Rectum esse vel videri, to be or to seem straight; dirigere, to direct; complanare, to make plain; m. rectus, straight; equus, equal, or right; rectitudo, rectitude; equitas, equity. מישור Idem, the same; planicies, a plain, a place straight. מישור m. p. Rectitudines, recta, things straight. ישש m. Decrepitus, old, or one who has existed long; from יש Existence. ית Chald. article of the accusative case. יתב Chald. Seddit, to sit; mansit, habitavit, to dwell. יתר To thrust; f. Paxilus, a stake; clavus, a nail, from being thrust, or driven. יתב m. Pupillus, an orphan; Arabic, single, solitary, a child deprived of parents. יתר To exceed; to leave, reliquum fecit; abundavit, to abound; excellentem fecit, to excel; m. residuum, the remainder; excellentia, excellence; restis, a cord; nervus, a string, from its power of extension. יתר Excellentia, excellence; emolumentum, profit, or that which remains to us; magis, plus, more. יתר f. Residuum, the remainder. יתר Emolumentum, præstantia, excellent things. יתר f. Reticulum hepatis, the caul of the liver, or the redundancy of it. מיתר Funes, ropes; nervi, strings.

ב

Is the eleventh letter of the alphabet; this is one of the serviles; when prefixed it signifies, as, or like as, as it were; it is then a contraction of כן Thus; as here; when used as an affix to a noun it means, thine; to a verb, thee, as רבך Thy word. פקדן He has visited thee.

כאב

To mar, or spoil; dolere, to grieve, the consequence of being spoiled; dolore affici, to be affected with grief; also מכאוב m. Dolor, pain, sorrow, sorrowful. כאר To bruise, attrivit; m. attritus, worn, afflicted, the consequence of being bruised. נכאר f. Attritus, æger, sick, from ill usage. מ. נכאית m. p. Attrita. כאין As if nothing, R. אין. כאר To pierce, to penetrate, R. ארי A lion, from its power. כבד Grave esse, pondere, to be heavy, weighty; m. gravis, heavy; numerosus, many; dives, rich; jecur, the liver, from the weight of that viscus, or part of the body; gravitas, weight; multitudo, a great number; copia, plenty. כבדתי Gravitata, gravity. מ. כבוד Honor, respect; gloria, renown. כבדתי f. Honorata, respected; gravamen, a grievance. נכבד Honoratus, honorabilis, honoured, worthy of honour. כבד Extingui, to extinguish. כבל To bind; m. compes, fetters, from their binding. כבש Lavit, abluit, to wash. מכבש כובש m. Fullo, a fuller, or washer. כבש To stop, keep off. כבש m. Galea, a helmet, from its power of defending the head. כבד Multiplier, to multiply; a particle, jam, now, or already; time past, or future. כאבד m. Validus, strong, from number; pulvinar, a bolster of a bed, or a kind of network. מכבד כבדתי m. cribrum, a sieve, or gauze, from the many holes in it; m. stragula, carpets, hangings, from the many devices or figures upon them; f. milliare, a mile, or a thousand paces; jugerum, an acre, or rather a good way, or distance. כבש Subigere, subjugare, domare, to tame; m. clivulus, a side of a hill, a foot path upon which we tread; m. ovis, a sheep; agnus, a lamb, from their subdued disposition. כבש Fornax lateraria, a furnace, or rather a lime-kiln, wherein stones are subdued by the force of fire, to a yielding friable substance. כר To propel, shoot, or dart forth; f. a cask, a pitcher whence the liquor is propelled, or emptied into another vessel. כר Chald. Mentiri, to lie, to fail. Chald. כבדתי f. Mendax, a liar, or one who fails in telling truth. כר Arabic, To dart forth. כידור m. Scintilla, a spark, from its darting forth; pyropus, a precious stone, from its sparkling, or flashing. כר Arabic, To be turbid. כידור כידור m. Pila, a ball; pilata acies, a line of battle armed with missive weapons, military tumult, an attack, onset, charge. כהר f. Restriction, constriction, contractum, contractio; caligare, to darken or contract the eyes; contrahi, stringi,

rugari; hence כה a particle of restriction; sic, thus, ita; hic, here; huc, hither. כהל Chald. Posse, is able; potens, powerful. כה To strike, R. נכה. כהן Sacerdotem agere, to minister; m. sacerdos, a priest; prefectus, a prince, from their office as ministering for the benefit of others in the exercise of their duty. Chald. כהנה f. Sacerdotium, the priest-office. כה Uri, aduri, to burn; hence Chald. כוה Fenestra, a window, from its admission of the heat and light. כה m. כה f. Ustio, adustio, a burning. כה m. כה R. כה To be strong, vigorous, firm; m. vis, vires, power; virtus, bravery, arising from power or strength; robur, strength; lacerta, a species of lizard, remarkable for their power in destroying serpents. כל To hold, contain, comprehend, to sustain; hence כול Complecti, to embrace; sustentavit, to support; sustinuit, continuit, to hold; moderatus fuit, to contain; disposuit, to place. כן or כן To make ready; disposuit, prepare; aptavit, fit; establish, stabilire; firmari, to strengthen; as a particle, rectum, right, recte; sic, thus, ita; basis, a base. כה f. Surculus, planta, a shoot, a scion, a set. כהן Basis, idolum, an idol, R. כה To burn, from the supposed glory of the image. כה m. p. Liba, cakes of honey prepared for the moon, under the title of the queen of heaven. כהן m. כה f. Basis, a base; sedes, a seat, or place prepared, locus. כה f. Apparatus, a disposition of parts; sedes parata, a place of residence. כה f. Calix, R. כה To cover; a cup, from its covering what it contains; bubo, an owl, from its constantly hiding itself in the day time. כה m. Catinus, a furnace round and hollow; catinum, a vessel for refining metals; fornax, a furnace, or oven, R. כה Syriac, To burn. כה Corus, a large measure, from its shape. כה Cush, the name of a man, f. Ethiopia. כה Mentiri, to lie, or to fail; in a moral sense, to deceive; m. mendacium, a lie. כה Fallax, deceiving, mendacium. כה To break with force or violence; also אכור m. Crudelis, cruel, breaking through all restraint or opposition. אכוריות f. Crudelitas, cruelty. כה m. Vigour, R. כה Abscondere, to hide; excindere, to cut off. כה Once, R. אהר כהל Fucare, to paint. כה To fail; mentiri, to deceive, to lie; emaciari, to be made lean; m. mendacium, a lie; macies, leanness. כי Quia, because; nam, for; quod, that; quamvis, although, R. כה To restrict. כה m. Pernicies, R. כה To propel, to shoot forth, or dart; destruction. כהן m. Lancea, hasta, a spear, from its power of destroying, or of being propelled; scutum, a shield, from its power of keeping the body from destruction. כה m. A spark, or a flash of fire darting forth. כידוד

m. An army, a camp. כל To hold, contain, comprehend. כלי כל Avarus, greedy, covetous, stingy, or one who would wish to hold all. כל f. Pleiades, the seven stars, R. כמר To be warm, or rather the warm part of the year. כס m. R. ככר To cover; marsupium, a purse or bag. כין Chald. כפת m. R. כפר To curve, bend, or inflect; petra, a rock, grave stone, or rather a cave in the earth, &c. כיר m. R. כר A circuit, a laver; labrum, a caldron, from its round shape; foculus, a fire-pan for melting metals, from its form; suggestus, a scaffold. כירי m. dual, Testus, an oven. כירי f. p. R. כר Restriction, reins. כר Sic, thus; ita, so. ככ To glitter, or shine; also m. כוכ Stella, a star. כר A flat roundish form; f. massa, a heap; frustum, a fragment; tracta, planicies, a plain, or tract of country surrounded with hills; a cake, from its round shape, a morsel, or part of a cake, talentum, a talent, from its round form. כל Claudere, to shut up; m. also כל Carcer, a prison. כר f. Caula, a sheepcote, from its restraining or shutting up the cattle. כלאי m. d. Heterogenea, different kinds of earth. כל To clap close together; m. canis, a dog, from the fast hold of his teeth, and tenaciousness in biting. כל Corbis, a twig basket, from its holding its contents; cavea, a cave, from its containing its possessors. כל To-tality, completion, to finish, also to pluck out, Psalm lxxiv. 11. absolvi, finire, to consume, consumi; deficere, to fail; confidere, to trust; exspectare, to wait; m. deficient; f. רבליה f. Perfectio, complete; finis, the end. כל Consumptio, a wasting; consummatio, completion. כל Vas, a vessel finished for the use of man; instrumentum, an instrument. כל f. Renes, the kidneys, so called from their preparing the urine for excretion. כל Arabic, To be of a crabbed, wrinkled countenance; m. senium, senectus, old age. כל Perfectit, to perfect, absolvi; m. כל Perfectum, finished; absolutum, released; totum, altogether; holocaustum, a sacrifice which is entirely burnt on the altar. כל f. Sponsa, a bride, or one whose betrothing is completed; nurus, a son's wife. כל f. p. Sponsalia, the espousals. כל Omnis, all, omne, totum, universum, not deficient. מכלל מכלל m. Perfectio, being completed. כל To confound; erubescere, to shame. כלל f. Ignominia, pudor, shame. כל To impel, urge. כל f. p. Mallei, hammers, from their power of breaking, &c. כמר To be warm or hot with desire; desiderare, to desire. כז To gather or compress into a roundish form. כז Cingula, pendula, vel bullata muliebra, a girdle, bracelet, necklace, from their com-

pressing. **כמו** As, R. **כמן** To hide, lay up; m. cuminum, cummin, from its being laid up. **מכמניו** m. p. Recondita, thesauri, treasure, from being hoarded or laid up. **כמס** Recondere, to deposit, to lay up. **כמר** To convolve, contract, contrahi, to yearn as the bowels do in compassion, as it were, rolled together; æstquare, to heat, or be shrivelled or contracted by heat, to blacken, or be scorched; calefieri, or contracted. **כמרים** m. p. Sacrificuli atrati, certain officers in the idolatrous worship, from their being scorched by their fires in performing the rites of their religion, idolatrici. **כמריים** m. p. Æstus, thick convolved darkness, even to blackness, nigridines. **מכמר** m. מכמר f. Rete, a net; rete jaculum, a net drawn together. **כין** R. **כין** To make ready, to fit, adapt; hence **כנר** f. A plant, a vineyard, from its being adapted to the soil. **כנר** Cognominare, to surname; titulo appellare, to compliment by way of flattery. **כנור** f. Chald. Societas, a company surnamed from some person. **כנמא** Chald. Hujusmodi, of this kind, of **כן** Thus, and **מה** What. **כנן** m. p. Pediculi, some winged insects, gnats, or mosquitoes, from their fixing on the body, and being troublesome, R. **כן** To be ready; also c. **כנב** c. Lice. **כנור** f. Companies, from their being named. **כנס** Colligere, to gather; comportare, to carry. **מכנסי** m. d. Femoralia, breeches, or rather a bandage that wrapped the body close. **כנש** Idem, the same. **כנע** To lay down, depressit; place on the ground, prostravit; to humble, abjectum reddit. **כנען** m. Mercator, a merchant, from the wares or merchandise being placed on the ground to the view of the purchaser; negotiator, a trader between the different parties. **כנער** f. Merx, any kind of merchandise. **כנף** Extremity, c. more frequently f. manus, the hand; ala, a wing, or the extremity of the body, a sail, or as it were, a wing; ora, a coast, or the extremity, a skirt, or the extremity of a garment. **כנור** m. Cithara, a lute, a harp. **כסא** To sit, settle; m. also **כסא** Thronus, a throne; solium, a chair; also m. tempus statum, at the appointed or settled time; novilunium, the new moon. **כסר** Tegere, to cover; operire, to conceal; occultare, to hide. **מכסר** m. **כסור** f. Tegumentum, a covering; operculum, a cover. **כסח** Succidere, to pluck, cut up. **כסוח** f. Succisum, cut. **כסל** Stiffness, rigidity, c. loins, from their stiffness, in a mental sense; stultescere, to be stupid; stultum fieri, to be foolish. **כסיל** m. Stultus, foolish; Orion, a star, from the coldness of the season when it was supposed to exert its influence. **כסלה** f. Stultitia, foolishness; spes, hope, or steadiness of mind, in a good sense;

folly, the same in a bad sense. כסילור Stoliditas, stupidity. כסלו November, from the stiffness or coldness of the month. כסס To have long hair; in an opposite sense, to shave round, tondere, or to be deprived of the long hair. כסמא f. Spelta, a kind of wheat, from its long hair. כסס p. Numerare, to reckon; m. מכסא f. Numerus, a number; summa, the whole. כסף To be pale, wan; to long after, appetere; m. argentum, silver, money of silver, from its colour being paler than gold. כסחורא f. p. Pulvilli, small pillows, or cushions. כען Chald. Jam, already; nunc, now, perhaps from כ As, and ען from ענה To answer. כעס Indignari, to be angry, enrage, provoke, grieve, the consequence of being provoked; m. also כעש Indignatio, indignation. כפר To curve, bend, inflect; extinguer, to extinguish as anger, or to bend it back; subigere, to subdue. כפל Duplicare, to double; m. duplum, the double. מכפלא f. Duplicitas, the being double. כפן To be hungry, to shrink in consequence of hunger; colligere, to gather, as from necessity, aggregare; m. famas, hunger. כפס To connect, fasten together, also כפס m. Tignum, a beam, or rafter, from its power of fastening the parts of the building. כפף Incurvare, to bend, bow down. כף f. Curvatura, a bending; cavum, hollow, or bended; vola manus, the hollow of the hand; planta pedis, the bend, hollow, or sole of the foot of man, or beast; manus, the hand, from its curve; acerra, a chest. כפר f. Ramus, a branch, from its bending. כפר To cover, to expiate or annul a covenant, from its being covered, or obliterated, expiare; picare, to pitch, or cover with bitumen; m. pix, pitch; expiatio, expiation; vicus, a village, or place of shelter; cyprus, the cypress, from its covering clusters; pagus, a village, or canton. כפיר Leo juvenis, a young lion when he begins to hunt, and forsake, for the first time, his coverts. כפור Pruina, hoar-frost, which covers the ground; crater, a cup, or covered vessel; m. p. expiationes, expiations. כפירא Operculum, a cover. כפש Deprimere, to plunge, or cover; operire, to feed, or cover one with food. כפר Chald. Vincire, to bind. כפתר m. Pomum, an apple knob; sphærule, a little globe, or ball, from כפר To bend, and תר To turn, from their form or shape. כרב from רב Great in power, and כ Like as. כרוב Cherubh, cherubinus, a cherub, (see Parkhurst on this root, to whom we have been much indebted in endeavouring to trace the connexion between the primary and secondary meaning of the words.) כר To know, R. נכר. כר m. A circuit, or pasture; a lamb, from its running round and round in wantonness

and sport, also a ram; a captain, from his going his rounds in the exercise of his duty; a letter, from its power of conveyance round from place to place; also m. a measure, R. כור. Amicire, to clothe; tegere, to cover, from Arabic כרב To bind more straitly, and כבל of the same meaning Hebrew. כרבולת f. Chald. Operimentum, a covering; cucullus, a hood. כרר To cut, cut up, penetrate, fodere; pierce, by cutting; convivium, apparare, emere, to buy, or pierce the ear as a token of servitude. כרת f. Convivium, a banquet, from its being prepared; f. p. fossuræ, parts that are dug. מכרה m. Fodina, a quarry, a mine, from its being dug. Chald. כרו Proclamare, to cry aloud. כרוח Præco, a herald, from the nature of his office. כרך To involve, to cover; m. involucrum, a cover; stola, any loose garment, from its power of covering; pallium, a cloak. מ. כרכב R. כרך Chald. To encompass, and ככב Ethiopic, the same. מ. כרכס Crocus, saffron, from כרה To cut, and כמר To be hot, from its cordial and warming nature. כרס To prune; m. vinea, a vineyard. כרמים Vinitores, vinedressers. כרמל m. Carmel, a proper name, from כרס To cut off, and מל To fill; arvum, a field, from being full of grain; spica virens, stalk or ear full of corn. כרמיל m. Cocci-neum, crimson, from the colour being found near mount Carmel. כרמלי Carmelita, a fruitful field, or country. כרס m. Chald. כרסא Thronus, a throne. from כנס the ר being inserted. כרסא Suffodere, to ravage, to waste, from כרס Chald. To cut off, and כרס Syriac, He hath shorn. כרע Incurvavit se, to bend, bow down, procubuit in genua. כרע f. d. Crura, the legs, from their bending. כרע m. Carbasinum, lawn, or fine linen, perhaps it is from the Arabic word signifying Cotton; viride, green. כרע Saltare, to dance, subsilire, from כר A circuit, from the circles they form in dancing. כרע f. p. Veredarii, messengers or soldiers who go their rounds. כר m. Pascuum, feeding ground; agnus, a lamb, from its running round. כרס To contract; m. ingluvies, the throat, from its power of contracting. כרס Scindere, abscindere, to cut off, to chew; pangere fædus, to ratify a covenant, from the cutting in pieces the purification sacrifice used at these times. כרית f. Repudium, a divorce, from being cut off. כרש being transposed, from כבש To be subdued; m. also כשרה f. Agnus, a sheep, from its subjection. כשרי Chal-deus, Chaldean; divinus, divine, or a soothsayer. כשר Obduci, to cover; operire, to be covered with fat. כשר Impingere, to stumble; offendere, corruere, to fall, labi. מ. כשר Se-

curis, bipennis, an axe, from its power of causing to fall. כשלוך m. Lapsus, a falling. מכשול m. Offendiculum, offensio, a stumbling-block. מכשול f. Ruina, destruction, or the consequence of falling. כשף Prestigiari, to discover, or enchant; prestigiis uti, to use divination, to discover unknown things; reveal, or attempt to reveal the secrets of futurity. מכשף Prestigiator, a magician. מכשפה f. the same. Prestigiæ, soothsayers. כשר Rectum esse, fit, right; m. rectus, rectum, straight. כשרין m. Rectitudo, rectitude; equitas, equity. כישור Verticulum, a spindle or turning pin, which regulates the position of the thread from the distaff. כושרור f. p. Compedes, fetters, also righteousness. כח To bruise, R. נכה. Scribere, to mark; describere, exscribere, rescribere, prescribere, to mark, or engrave, or draw the representation of any thing; to write, to decree, or rather to delineate the outlines of the decree, also מכה m. כתב f. Scriptum, any thing written; scriptura, the writing. כתב f. Inscriptio, a writing placed upon any thing. כחל To confine, restrain; Chald. m. paries, a wall, from its confining whatever it encloses. כתב p. כתב To mark with an engraving tool, impression, stamp, or the like; m. aurum insigne, pure gold stamped, as an evidence of its purity. מכח Aureum, of or belonging to gold. נכה Inaurai, auro obduci, to be covered with gold. כח To adhere, stick closely, also כתב f. Tunica, a vest, or coat, from its adhering to the body. כתב p. כתב To bind together, to bind hard; f. humerus, the shoulder; latus, the side; scapula, the scapula, also the arm, back, &c. from the connexion of these parts with the body, and with one another; litus, a shore, a side, or border. כח Cingere, to surround, enclose, compass about, to invest; to attend, exspectare; f. corona, a crown, from its encompassing the head. כתב f. Coronamentum a chapiter, or circular crown. כתש Tundere, contundere, to bray, pound, beat to pieces, to bruise. מכתש m. Mortarium, a mortar for bruising; cavum, a hollow place fit for bruising; cavitatis. כתב Idem, the same. כתש m. Tusum, bruised. מכתש f. Contusio, a bruise.

ל

THE twelfth letter, is of the class of serviles, prefixed from אל To, unto, in. With an infinitive, to, for to, as לפקד To visit, or rather

literally, for to visit. This letter, as a prefix, has the following meanings, to, or for; it is prefixed to the dative case of all the pronouns; as a prefix to nouns, it signifies, according to, nigh to, after, before, under, about, concerning, towards, for, by, on account of, within, from, at, near, in, between, with. לֹא־ To be weary; hence the particle, לֹא־. Chald. לֹא־ Non, not, from defect or negation of something positive. הֲלוֹא־ Annon, is it not. לֹא־ To be dry. הֲלוֹא־ f. p. Siccitates, droughts. לֹא־ Ægre ferre, to bear any thing ill, or to be weary, defatigari. חֲלָא־ f. Defatigatio, weariness; labor, toil. לֹא־ Obvolvere, involvere, to hide, involve; also quietly, לֹא־. אֲמַר־ Arabic, To send; also מֵלָאֵךְ m. Legatus, nuncius, angelus, a messenger, from his being sent. מִלְאֲכֹר־ f. Legatio, an embassy. מִלְאֲכֹר־ f. Opus, a work, or message; functio, artificium, ars, an art, employment, work, business, affair. לֹא־ In the power of. Genesis xxxi. 29. לֹא־ To meet together; to coalesce, agree, or the like; m. a nation, a people, from their associating together. לִבְנִי־ Arabic, To milk; c. leo immanis, a great lion; a lioness, properly, when giving suck. לִבְנִי־ לִבְנִי־ f. Chald. m. R. לִבְנִי־ To vibrate, move to and fro, up and down; cor, the heart, from its motion; animus, the mind; medium, the middle or inner part of any thing. לִבְנִי־ f. p. Mattyæ, pan-cakes, from their being tossed or fried in a pan; placentæ, cakes. לִבְנִי־ Cordatum fieri, to be endued with heart, or courage. לִבְנִי־ Besides, except, R. לִבְנִי־ Corruere, to stumble, to fall; conturbari, to be troubled; vapulare, to be beaten. לִבְנִי־ Confidently, R. לִבְנִי־ לבן Albescere, to whiten, make white, dealbare; m. albus, white; album, albor, whiteness; lateres formare, to make bricks, from their whiteness when burned. לִבְנִי־ f. Later, a brick, pavement, a floor laid with bricks; luna, the moon, from her whiteness; m. populus alba, the white poplar; f. thus, frankincense, which is of a whitish colour. לבנון p. לבנון m. Libanus mons, mount Lebanon, from the snow with which it was perpetually covered; fornax lateraria, a furnace for burning bricks or tiles. לבש Induere vestes, to clothe; vestire se. מִלְכוּשׁ לְבוּשׁ m. Vestis, clothing, a vesture. תְּלַבְשֵׁהָ f. Vestitus, clothing. להב To flame; m. לֵבִי A measure, R. לֵבִי To beget, &c. R. יֵלֵךְ שלהבת להבִּירִי f. Flamma, a flame; mucro flammans, a shining dagger, a raging flame. שלהבתִּירִי Flamma Dei, a very great flame. להג m. Lectio, studium, meditation, study. להג Fure, insanire, to be mad, or to sport like a madman. להג Flammare, ardere, to burn up, set on fire; m. flam-

ma, a flame; lumina flammans, a sword blade, from its shining. להם Blandiri, to be soft, mild, gentle; contundi, to be bruised; to insinuate, to enchant. להן Chald. Quamobrem, wherefore; nisi, unless; præterquam, besides. להם Increasing, growing; also להם f. Cœtus, a concourse of people, to assemble, or gather together. לוי To join, add, associate, to borrow, or join one's self to a person by borrowing; to lend, or allow a person to borrow from us: as a particle, לו Utinam, O that; quæso, I pray; fortassis, perhaps, all expressing the adhesion, attention, or cleaving of the mind to any object. לו Not without, from לו Not. לו from Arabic, לו Deep; m. sextarius, a measure of liquids, from its depth. לו f. Adjunctio, a joining. לו f. Adjectiones. לו Leviathan, balæna, a great fish, from לו Coupled, and לו A large serpent. לו Levi, Levita, Levi, a Levite, hence the mother of Levi, when he was born, said that now she would be joined to her husband. לו Decedere, recedere, to turn aside, to depart; m. corylus, the hazle, or nut tree, from its flexibility, or readily turning any way. לו f. Pravitas, perversion, or turning from the path of duty. לו m. Perversus, froward. לו Smoothness; m. tabula, a table, from its smoothness. לו Operire, obvolvere, to cover, to hide, abscondere; m. Stacte, the purest kind of myrrh; mastiche, a kind of gum. לו m. Absconsio, hiding. לו To wind, or deviate, hence also לו Cochleæ, shells, from their winding form. לו f. p. Laqueoli, loops, or ouches, from their winding form. לו m. A winding stair. לו particles, unless, from לו or לו Not, and לו If. לו To lodge, pernoctare; murmurare, to murmur, or dwell in a discontented manner upon a subject. לו Pernoctans, staying. לו m. Diversorium, a place to lodge or stay in. לו f. Tugurium, a lodge, hovel, a shade. לו f. Murmuratio, a grumbling. לו Absorberi, to lick up; to swallow, deglutiri; m. gula, the throat, the jaws; fauces, the gullet, because that with it we swallow. לו Ludificare, to mock; deridere, to deride, to interpret or explain in a scoffing manner. לו m. Derisor, a scoffer. לו m. Derisio, scorn. לו m. Derisor, interpretes, one who explains; orator, or declaims in a scoffing manner. לו f. Interpretatio, explanation in a scoffing manner. לו Depsere, to knead, or mix flour with water. לו Chald. a particle, Ad, to; apud, at. לו To decline, turn aside, hence לו הלוה c. Ille, illa, iste, ista, he, she, that; spoken of as an object to which one turns himself as present. לו

Smoothness. לח m. Virens, green; recens, fresh; viror, greenness; humiditas, moisture, grass, from its smoothness. לחי f. Maxilla, the jaw bone, the cheek, from the smoothness of the bone. לחרך Lingere, delingere, to lick up. לחב To insert; vesci, to feed, or place food for the body; pugnare, to fight, or place a battle; m. panis, bread; cibus, food, because taken into the body for nourishment; Chald. convivium, a banquet; m. oppugnator, an enemy. לחוב m. Cibus, caro, flesh. לחמה f. Bellum, war. לחן f. להנה לחן Chald. Concubina, a concubine, from Arabic. לכן To be abominable. לחץ Premere, opprimere, to oppress; m. oppressio, oppression, or bearing down. לחש Mussitare, a low hissing, whistling, or whispering sound; incantare, to whisper; mussitatio, a whispering; oratio submissa, a low talking; incantatio, an enchantment, from its being delivered in a low tone. להשיח Amuleta, ear-rings, so made that by the motion of the head they might give a low sound, or hissing noise. לט To involve, R. ליש. לטא To adhere, or stick close to. לטאר f. Stellio, lacerta, a lizard, from its adhering closely to the ground. ליש Acuit, to sharpen; polivit, to polish; erudit, to instruct. ליר m. R. לר To wind, or turn; nox, the night, from its deviating or being different from the day. Chald. ליליא Idem, the same. לילית f. Strix, a screech owl, or bird for the night, hence to make to howl, or to waste. Psalm cxxxvii. 3. ליש m. R. לט To knead, or trample upon; leo vetus, an old lion, from his trampling upon his prey. לך R. הלך To walk. לכר Capere, to take, occupare; m. captura, a catching, as of prey. מלכר f. Decipula, a trap, a gin. למר To accustom discere, to learn; docere, to teach; that is, accustoming ourselves or others to acquire knowledge; also למו For them, see מו. למור Doctus, taught; eruditus, skilled; assuetus, accustomed. תלמיד m. Discipulus, a scholar. מלמר m. Stimulus, a goad or stimulus, by which cattle are accustomed to labour. לן To stay, R. לון. לעב To laugh, mock, subsannare. לענ Irridere, idem, the same; subsannatio, a mocking; subsannator, a mocker. לען m. Barbarus, foreign; barbari sermonis, of a foreign tongue; f. ל Of, and ען Violence, alluding to the violence of the Egyptians to the children of Israel. לעט To swallow down eagerly, to taste; gustare, to eat. לען To reject, detest. לענה f. Absinthium, wormwood, so called because animals reject it; bitter. לף m. A scab, R. ילף. לפיר m. Lampas, tæda, a torch, a firebrand; perhaps the ideal meaning is to shine. לפר To turn aside, huc et illuc vertere sc, apprehendere, to lay hold; compecti, to em-

brace. לץ R. לץ To scorn. לקח Capere, to take; receive, accipere; auferre, to remove; sumere, assumere; m. disciplina, doctrina, or persuasive speech. מלקח m. Captura, any thing taken by violence; faux, the jaws, which take hold on food. מלקחית m. d. Forceps, tongs, so called from taking hold. מקח m. Acceptio, a taking or receiving. מקחור f. p. Merces venales, things to be received for use, wares, merchandise. לקט Colligere, to glean, or pick up; m. Collectio, a gathering or picking up; spicilegium. ילקוט m. Pera, a scrip, or satchel, into which things are gathered. לקק Lambit, linxit, to lap, to lick. ילק m. Locustæ species, a kind of locust, from its licking, as it were, and destroying vegetables. לקט Colligere seros fructus, to gather the late grapes, vindemiare; m. fænum scrotinum, after or late grass. מלקוט m. Pluvia serotina, latter rain, so named from the time of falling being late. לש To knead, R. ליש m. Humor, wet, moist, liquid, radical moisture; from the Arabic, לשר To suck. לשך לשכר f. Cubiculum, a chamber; cella, a room. לשר m. from Ethiopic, לשר To bruise; ה being changed to ש. Cyanus, vel topazius lapis, a kind of precious stone, a ligure, from its hardness. לשר To turn about; calumniari, to calumniate, lingua detrahere. לשר c. more frequently f. Lingua, a tongue, from its great power of motion; sermo, a speech; slander, because it is spoken with the tongue; a wedge of gold, from its being of the form of the tongue. לשר Arabic, To make to adhere; hence מלשר f. Vestiarum, a wardrobe, or the place of clothes which adhere to our body. לשר m. Semihomer, half an homer, from Syriac, לשר To agree, because there ought to be a harmony among all the measures. לשר Commoli, to break, grind, pull out, grinding the teeth. מלשר f. p. Molares dentes, the grinders.

ט

Is the thirteenth letter, is a servile; it is prefixed from משר To distribute, and then signifies, from, by, of, at, near or near to, against, for, on account of, between, before, after, besides, towards. It forms the participles of hiphal, huphal and hithpaël; it forms many nouns signifying the instrument, means, or place of action, perhaps from משר Multitude, (see Simon's Lexicon.) as משר A shield, from נשר To pro-

tect: it is prefixed to the infinitive, as מפקד From visiting; it also marks a simple degree of comparison, as טובה חכמה מפניית Good is wisdom before pearls, that is, better than pearls. It is also postfixed, from ה Their, to a noun, as רברב Their word; to a verb, them, as פקד He has visited them; with ו forms some nouns, as פדיון Redemption; also some adverbs, as יומם Daily, or day by day, Psalm i. 2.

מאכוס m. p. Granaries, R. אכוס m. Valde, very strong; vehementer, keenly; vehementia, force, or might; vehementissime, very keenly; to be strong, copious, always. מוא m. A fault, R. מוז. מאו m. p. Desire, R. אוה. מאור m. Light. מאורה f. A den, &c. R. אור. מאר To extend, dilate; Chald. centum, a hundred. מאן Thence, R. אן. מאוני m. p. Scales, R. און. מאתים m. p. Two hundred, from the number being extensive. מאמצים m. p. Fortifications, R. אמצין. מאמר m. A speech, R. אמר. מאם m. מאם f. Something, from the Arabic, אום To evaporate as smoke. מאין From nothing, R. אין. מאכל m. Food, &c. R. אכל. מאן Chald. Vas, a vessel, from the Hebrew, מנה To distribute, because vessels are employed in distributing what they contain. מאן Renuere, to refuse, despise; m. renuens, despising. מאפה f. Boiled or baked, R. אפה. מאפל m. Darkness, R. אפל. מאם from Arabic, To be dilated, as a wound; spernere, to despise; aversari, to reject as vile, as a wound, to melt, Psalm lviii. 3. perhaps for מאר To grow sore again; pungere cum dolore, to rankle, to fret, to prick, is stubborn, or is not easily healed. מארב m. Snare, R. ארב. מארר Dolorifica, causing much pain; pungens, pricking. מבו m. Entrance, R. בוא. מבו m. f. Perplexity, R. בוכ. מבו m. f. A trampling, R. בוס. מבו m. f. Vacuity, R. בוק. מבר m. Select, R. בחר. מבט m. Pronounced, R. בטא. מבט m. Expectation, R. נבט. מבט m. Faith, R. בטא. מבט m. f. The firstborn female, R. בכר. מבט m. A deluge, R. בטא. מבט m. f. A building, R. בלע. מבט m. f. Except, &c. R. בלע. מבט m. A fortification, R. בצר. מבט m. p. Fugitives, R. ברח. מבט m. p. The pudenda, R. בוש. מבט m. p. Things baked, R. בשל. מבט m. To dissolve, Psalm lxx. 11. R. מון. מבט m. f. Bounds, R. נבל. מבט m. f. turbans, R. נבע. מבט m. To excel, exceed in glory, praise, or honour; m. pretiosum, res pretiosa, any precious thing. מבט m. A tower, R. נרל. מבט m. f. Fructus pretiosi, valuable produce. מבט m. Fear, &c. R. נור. מבט m. f. A saw, &c. R. נור. מבט m. R. Rotundity of motion, or form; falx, a sickle, from its round form; facula, a little torch, perhaps from its shape.

מן נמא f. Absorption, &c. R. נמא f. A volume, R. נלל m. A shield. מנא f. A covering, R. מן To pour forth with profusion; tradere, to deliver up. מנא f. Tradition, that which is handed to us from our ancestors. מנא f. A stroke, R. מנא f. Rebuke, &c. מנעיר f. Contractions, &c. R. נער Dejicere, to throw down; detrudere, to fall, destroy. מנפא f. A turf, R. מנפא f. A saw, R. מנר f. p. Lurking places, R. נר m. Expulsion, &c. R. מנר f. An altar, R. מנר m. A desert, R. מנר f. Golden, &c. R. מנר Metiri, dimetiri, to measure. מנר m. Mensura, a measure; vestis, a garment, commensurate with the body. מנר f. Mensura, dimensio, a share; tributum, a share or measure of the produce of the land for tribute. Chald. also מנר f. Tributum. מנר m. p. Repulses, R. מנר m. Mensura. מנר m. p. Mensuræ, measures. מנר m. Languor, R. מנר f. A mortar, R. מנר m. Contention. מנר f. A province, R. מנר m. Chald. A habitation, R. מנר m. Impulse, R. מנר f. p. Precipices, R. מנר f. A dunghill, R. מנר f. A stab, R. מנר m. A comitmentary, &c. R. מנר f. Trituration, R. מנר Quis, quæ, quod, who, which, what; a word of extensive use, when any of the single letters, as particles, are prefixed, as למר For why, or wherefore? מנר How long? מנר עלמר On what account? &c. מנר Morari, to delay, tarry by asking questions. מנר What; c. מנר Miscere, to mingle. מנר Mixtum, mingled. מנר f. Noise, &c. R. מנר m. A way, R. מנר m. Praise, R. מנר f. p. Contusions, R. מנר f. p. Ditches, R. מנר f. Subversion. מנר f. Strokes for punishment, R. מנר f. p. Angles, R. מנר To haste, hasten; dotare, dotem constituere, to endow, or to give a dowry, from its going before, and hastening the marriage; festinare, accelerare; m. festinus, in haste; festinanter, hastily; dos, a dowry. מנר m. Festinus, also rash, foolish, because precipitate or hasty. מנר f. p. Sports, &c. R. מנר is a syllable expletive postfixed, and when it has any meaning it is a pronoun, as למר For them; it appears to be the remains of an old pronoun, for the most part obsolete, or not used, R. מנר Dissolvere, diffluere, liquefieri, dissolve, melt, liquify. מנר To wipe clean or smooth; medulla, marrow, brain, from its filling and wiping out, as it were, the different interstices of the body; fatlings. מוט

Movere, to move, stagger; nutare, to fall, decline; m. dimotio, a removing; vectis, a lever or pole to carry things between two; jugum, a yoke; temo, a beam, or cross bar of the yoke. מ. מובח m. An entrance, R. בוא. Tenuem esse, attenuari, depauperari, to become poor, decay. מור Circumcidi, to cut off, or round, succidere, exsindere. מולור f. p. Circumcisiones, a cutting round, as in circumcision; also למורל Coram, before, or around us; contra, against, or opposed to us on every side. מולור f. Nativity, R. ילד. מובח m. as if from מאב The least thing; vitium, a fault; macula, "a spot," Simon says, "which ought to be washed out, and then by metaphor applied to the mind," as denoting a moral blemish, or spot, which has not the least good or virtue in it. מנה f. R. המנה מון. To distribute; imago, an image, similitude, or likeness, or distribution of parts; lineaments and colours which raise in the mind an idea of the object represented. מ. מוכר m. A foundation, R. יסד. מ. מוכר A chastisement, &c. R. אכר or יסר. מ. מוער. Time, R. ער. מ. מועצות f. p. Counsels, R. יעץ. מ. מופת. m. A wonder, R. יפת. מ. מוצא. m. Gone forth, R. יצא. מ. מון. R. מצר To squeeze, press; gluma, chaff, from its being pressed or squeezed from the corn. מ. מוקר m. Fire, R. מוק. עוק. m. מועקה f. Construction, R. יקט. מ. מוקט. m. מוק. Contabescere, to waste. מור To be bitter, disagreeable to the taste; mutare, to change, or make one to change from its bitterness; m. myrrha, myrrh, from its bitter taste. מ. מורר f. Commutatio, a change, or alteration. מ. מושב m. A habitation, R. ישב. מ. מושעהו f. p. Deliverances, R. ישע. מוש Recedere, to remove from place to place, R. משה Dimoveri, amoveri; Palpare, to sooth; contrectare, to touch, from משש To feel. מ. מותר m. Emolument, R. יתר. מור m. Mori, to die; m. mors, death; also מותר f. the same. מ. מרת m. Mortuus, dead. מ. מותה m. p. Mortes, different kinds of death. מ. מותה f. Occisio, a slaying. מ. מון To mix, or mingle; m. mixtio, a mixture; liquor, from its being mixed with spices, &c. מור To consume, to burn, exhaustus, consumptus, m. exhausted. מור From this, R. זור. מ. מון m. p. Corners, R. זור. מ. מון f. The post of a door, R. זון. מ. מון m. מולג. m. A wound, R. זור. מ. מולג f. p. The planets, R. נול. מ. מומה f. A wicked thought, R. זאב. מ. מומה m. A psalm, R. זמר also מורר f. p. Pruning hooks. מ. מורר. m. מורר. m. A fan, R. זור. מ. מורק m. The east, R. זור. מ. מורע m. Seed time, R. זרע. מ. מורק m. A cup, &c. R. זרק. מור To be corrupt, or rotten; also m. מור Spurius,

a bastard, from his being corruptly born; a star, from its supposed blighting or corrupting power. מוריר f. p. The planets, R. נור. מחא To reach, or clap hands, percussit, complosit manus; pervenire, to arrive, tendere aliquo. מחבא m. A hiding, &c. R. חבא. מחברת f. A joining, R. חרב. מחברת f. A frying pan, R. חברת. מהר Delere, to wipe away; put out, abstergere. מהי m. Percussus, a striking or sweeping away; aries, a battering ram, from its destructive power, Psalmi lxxv. 15. ממחאים מחי m. p. Medullata pinguia, things full of marrow or fat. מחוניה f. A pair of compasses, R. חוניה. מחון m. A harbour, R. חון. מחורה f. A view, &c. R. חורה. מחירה f. Food, &c. R. חירה. מחלה c. A disease. מחללה f. The name of a musical instrument, R. חלה. מחול m. A band, &c. R. חלה. מחלפית m. p. Knives for slaughter. מחלפית f. p. Locks of hair, R. חלף. מחלוקת f. Divisions, R. חלק. מחמאור f. p. Butter, R. חמא. מחמרים m. p. Desirable things, R. חמר. מחמל m. Indulgence, R. חמל. מחמצת f. Fermentation, R. חמץ. מחנה c. A line of battle, R. חנה. מחנק m. Strangulation, R. חנק. מחסה m. A refuge, R. חסה. מחסר m. Round, R. חסר. מחסר m. Want, R. חסר. מחץ To wound, dip, or imbrue; frangere, to break; percutere, to strike, intingere. מחצב m. A cutting off, R. חצב. מחצה f. The half, R. חצה. מחצר m. An arrow, R. חצר. מחצר m. Sounding the trumpet, R. חצר. מחקר To cut off; abscindere, to take away, shave; abradere. מחקר m. An investigation, R. חקר. מחר To exchange one thing for another; m. also מחרית Posthac, hereafter; cras, to-morrow, or time exchanged for this day; hence מהיר m. Pretium, the price, or that which is exchanged for any other thing; riches. מחרש f. A pick-axe, &c. R. חרש. מחשבה f. Thought, R. חשב. מחשף m. A making bare, R. חשף. מחתרת f. A digging, R. חתר. מחתרת f. Terror, R. חתרת. מחתה To come to, or upon; advenire, to approach; pertingere, to reach to. Chald. מטה Idem, the same, c. R. נטה. מטה To stretch; a bed, from the person stretching himself upon it; a staff, from its being stretched out for the support of man; a yoke, or the stretching bars of a yoke; a tribe, or family, from their extension; to come, or bend one's self towards a place. מטהב m. A slaying, R. מטה. מטהר m. Pure, R. מטהר. מטהר m. Demoveri, to slide, or slip, dilabi. מטהר Arabic, To hammer, forge; m. מטיר Vectis, a bar, from its being forged; palus, a stake of metal. מטין m. A treasure, R. טין. מטעמים m. p. Immoderate desires, R. טעם. מטעם f. An apron,

מירע. גשר. R. The same, A prison, &c. f. A prison, &c. משרה. R. טפח. Known. מורע m. Relation, &c. מורע m. Knowledge. מרע Chald. מרע m. Wherefore, R. יטב m. Good, &c. R. יטב m. Miכל m. A verse, R. מיןקר f. A midwife, R. יכל R. brook, R. מי מי m. Quis, quæ, quod vel quid, who, which, what. מי m. Aqua, water, R. יכ To be tumultuous, as the great water, or the sea is oftentimes. מין m. R. מטר To distribute; species, a kind, from the distribution or classing of the objects. מין m. Pressura, pressure. מר m. p. Descendants, &c. R. יצא m. Equity, R. מישור m. מר m. A nerve, R. יתר m. Pressor, a squeezer; chaff, from its being pressed from the straw, R. מצר To squeeze, &c. מיק To melt, R. מק To be dissolved. מך To decay, R. מך hence מך Attenuari, to decay, to be depressed. מר Vendere, to sell; tradere, to deliver up; m. venditio, a selling; res venalis, a thing which may be sold; pretium venditionis, the price of selling. מורה f. Negotiatio, traffic. מורה f. p. Pactiones, bargains. ממכר m. ממכרת f. Venditio, a selling. מכב m. מכבס m. A washing, R. מכב m. A sieve, &c. R. כבר m. כורה f. Burning, R. כורה m. מכון m. מכלל m. Perfection, R. כלה f. A sheepcote, R. מכלה m. כון R. A seat, R. כמר m. A net, R. מכמר m. כמן m. A treasure, R. מכמן m. ככלל R. מכפלה f. Duplicity, R. כסר R. כסר also a covering, R. כסכ m. מכפלה f. מכשול m. An offence, &c. R. כשל m. מכשף m. A fortuneteller, R. כשף m. מכתב m. מכתש m. A mortar, R. כתב R. מלה To circumcise, R. מול R. מלה Plenum esse, to fill; implere, to be full; impleri; m. plenus, full; also מלו Plenitudo, a fullness; multitudo, a great number. מלוח m. Munitio, a strong place, or full of strength for defence. מלאה f. Impletio, a filling, as of the wine press. מלאך m. A messenger, &c. R. לאך m. מלכן m. An oven, R. לבש m. מלכש m. A garment, R. לבש m. מלון m. An inn, &c. R. לון m. מלה To dissolve; m. Chald. sal, salt, from its being easily dissolved; salivit, to salt; evanescere, consumi. מלוח m. Herba salsilaginosa, herbs abounding with salt. מלחרה f. Salsugo, a salt liquor found at the bottom of salt pits. מלחויכ m. p. Evanidæ, frail garments; nautæ, sailors, men of the salt water. מלחמר f. War, R. להכ m. מליצה f. Interpretation, R. לוך m. מלש Liberari, to set free; eripi, to escape; evadere, to bring forth, as birds when they free themselves from the eggs; m. argilla, clay; cementum, mortar, or rather a hiding place, or vault, perhaps formed of that substance.

מלכודת f. A snare, R. לטר. מלך Regnare, to reign; m. Chald. מלכא Rex, a king. מלכה Chald. מלוחא f. Regina, a queen. מלכא Consilium, counsel; also מלכא Molech, an idol of the Ammonites. מלכות f. Regnum, a kingdom. מלכות מלכות plural. מלל To separate; loqui, to speak, signifying to separate sounds distinctly. מלה f. Verbum, a word; sermo, a speech. מליות f. p. Spicæ, ripe ears of corn which are separated, as it were, into a number of cells, or grains. מלמעלה f. High, R. עולה. מלצר m. A stimulus, R. למר. מלץ Smoothness; dulce esse, to be sweet, or pleasant. מלצר m. Promus, a steward or clerk of the kitchen; it is commonly reckoned a proper name, Buxtorf. מלך To wring off, break the neck; ungue secuit, to break the claw; discerpit, to pluck or tear in pieces. מלקח m. A seizing, R. לקח. מלקוש m. Late rain, R. לקש. מלהעור f. p. The molares, or grinders, R. לתע. מלח m. A fault, R. מלח. ממארה m. p. Medullary substances, R. מוח. ממארה m. p. Deaths, R. מור. ממזר m. Spurious, R. מור. ממזר m. A selling, R. מכר. ממלכה f. A kingdom, R. מלך. ממסך m. A drink-offering, R. מסך. ממשח m. Anointing, R. מרר. ממשח m. Bitterness, R. מסך. משק m. A rule, R. משל. משק m. A place forsaken, R. משק. נאף m. An adulterer, R. מתק. נאף m. p. Pleasures, R. מתק. נכר f. A stripe, R. נכר. נטר To distribute; numeravit, to number; supputavit, to reckon; paravit, preparavit, to prepare; constituit, to appoint; præfecit, to sit over. נוח f. Rest, R. נוח. נוס m. מנורה f. A candlestick, R. נור. נוס m. מנורה f. A flight, R. נוס. נור m. מנורה f. A crown, R. נור. נור m. A, ab, de, e, ex, of, out; præ, magis, rather; propter, on account of; Chald. quis, qui, which, what; m. numerus, a number; copiae, plenty; all carrying in them the idea of distribution. מנה m. Mina, a pound; f. pars, a part; pars constituta, the part appointed for distribution, a gift; munus, an oblation, also מנה m. p. Vices, changes. מן Manna, or the miraculous bread distributed to the children of Israel. מנין m. Chald. Numerus, a number. מנין m. A son, R. מנין. מנין f. Torques, a wreathed or twisted chain, or collar, also מנין f. Idem, the same, from the Persic מן The moon, from its round form. מנלה f. Absolution, R. נלה. מנין m. p. Fides chordæ, stringed instruments, so called from their regular disposition and adjustment to one another. מנין m. p. Musical instruments, R. נע. מנע Prohibuit, to forbid; cohibuit, to withhold. מנר m. from Arabic, נור To shine, or be of many colours;

jugum textorium, a weaver's beam, or rather a web of many colours. מנעל m. Shod. m. A lock, &c. R. נעל m. p. Pleasant things, R. נעס. m. Liquefecit, dissolvit, to melt or dissolve; f. missy, vitriol, from its power of dissolving. מטה f. A trial, R. מטה m. A tearing away, R. מטה. מטה Misceri, to mingle; infundere, to pour in; m. mixtio, a mingling. ממתן m. Libamen mistum, a mingled drink-offering; vinum mistum, wine mingled. Niphali, Dissolve, liquefieri. m. תמס. m. Liquefactio, a melting. מטה f. A fence, R. מטה. מטה m. Liquefactus, melted, also מטה f. Tributum, a tribute or tax, or a part out from the rest for tribute, R. מטה To melt. מטה f. A fusion, R. נכך also מטה f. A weaver's beam. מטה m. A journey, &c. R. נעס. מטה m. A going round, &c. R. מטה m. A prison. מטה f. A shutting up, R. מטה. מטה f. A porch, R. מטה. מטה m. A covering, R. מטה. מטה f. A covering, R. מטה. מטה m. Poor. מטה f. A covering, R. מטה. מטה f. Poverty, R. מטה. מטה m. A mound. מטה f. A way, R. מטה. מטה m. A nail, R. מטה. מטה Tradere, to deliver, handed down. מטה f. Traditio, a handing down. מטה m. Idem, the same. מטה. מטה m. Fodder, R. מטה. מטה m. A prop, R. מטה. מטה m. Lamentation, R. מטה. מטה f. A scab. מטה. מטה m. A lurking place, R. מטה. מטה f. A ford, R. מטה. מטה m. Deeds, R. מטה. מטה m. Circular path, R. מטה. מטה Vacillare, to stumble, fail, fall. מטה m. A rake, R. מטה. מטה p. Delicacies, R. מטה. מטה m. d. Viscera, the bowels, from their loose texture; To be lax. מטה. מטה f. p. Scrupi, the small particles or grains of sand which do not cohere, but are loose from each other. מטה m. A cake, R. מטה. מטה f. A habitation, R. מטה. מטה m. Darkened, R. מטה. מטה m. To be diminished; parum, a little; parvum, small; paucitas, few; paulatim, by little and little. מטה. מטה m. Comprimere, to fix in the ground, crush, to press, squeeze. מטה Prevaricari, to decline, go aside; m. prevaricatio, a declining or defection from truth. מטה. מטה To ascend, or be above; pallium, a cloak; toga, a gown, from their being over or above the other parts of dress. מטה. מטה f. the same. מטה m. Little. מטה. מטה p. Actions, R. מטה. מטה m. A station, R. מטה. מטה f. A burden, R. מטה. מטה p. Depths, R. מטה. מטה m. An answer. מטה f. A furrow, R. מטה.

To remain, dwell. למען מען Propter, on account of; ut, that, because, for, R. ענה To act upon. מערה f. R. ערה To make bare; cavum, a cave, or a place made bare or hollowed out. מעצבה f. Pain, R. עצב. מעצור m. A prohibition, R. עצר. מעקר m. The outward wall of a building, R. עקר. מעקל m. Perverse, R. עקל. מעקשית m. p. Perversitas, R. עקש מערב m. Mixed, R. ערב also מערב f. The west. מער m. Nakedness. מעורית m. the same, R. ערה. מערצור f. Order, R. ערך. מעריץ m. Fear. מערצור f. p. Op-pressions, R. עשק. מעשר m. The tenth, R. עשר. מפלג m. A ham-mer, R. פלג. מפלאות f. p. Wonderful things, R. פלא. מפלט m. An escape, R. פלט. מפלשית m. p. Weights, R. פלס. מפלצור f. An idol, R. פלץ. מפרץ m. p. Raptures, R. פרך. מפרק m. A command, R. מפרק. מפרקת f. The neck, R. פרק. מפרש m. Extension, R. פרש. מפתח f. The hip, R. פשע. מפתח m. An opening. מפתח m. A key, R. פתח. מץ m. A squeezer, R. מץ. מצא Invenire, to find, to seize; to suffice, or find all that is wanted, sufficere, assequi. מצב m. A station, R. יצב. מצור m. מצור f. מצורה f. R. צור To turn away; arx, a tower; propugnaculum, a fortress, from their power of turning away the enemy. מצור Exprimere, to squeeze, to press, to suck, exsugere; f. azymum, unleavened bread, from its parts being closely pressed together. מצהלות f. p. Neighings, R. צהל. מצור m. A net. מצוק f. מצוקה f. צורל R. צורל f. Deep, R. צור. מצור m. Hunting, R. צור. מצור m. Narrowness, R. מוצק also מצוק m. Narrow. מצור f. A fortification, R. צור. מצח c. R. צח To be white; frons, the forehead, from its shining whiteness. מצחה f. Frontale, a frontlet, or any thing applied to the forehead. מצק m. Firm, R. יצק. מצר m. R. צר To compress; an Egyptian, from the oppressions which God's people suffered in Egypt. מצלות p. m. מצלות f. צורל R. צורל f. Deep, R. צורל f. p. A ringing, R. צלל. מצע m. p. Steps, R. צער. מצער m. Very small, R. צער. מצפה m. מצפה f. A watch tower, R. צפה. מצפונות m. p. Hidden things, R. צפן. מצרף m. A vessel for fusion, R. צרף. מצרף m. Tabescere, contabescere, to be dissolved; m. tabes, rottenness, or dissolution. מקדש m. The holy place, R. קדש. מקדש m. p. As-semblies. מקהלות f. p. the same, R. קהל. מקור m. Expectation, &c. R. קור also מקור m. A thread. מקוב c. A place, R. קוב. מקטיר m. מקטרת f. A perfume. מקטירות f. p. Altars for incense, R. קטר. מקלט m. A refuge, R. קלט. מקלע f. An incision, R. קלע. מקנה m. A possession, R. קנה. מקסב m. Divination, R. קסב.

מקצת f. A part. מקצת m. An angle, &c. R. קצת. m. מקרא f. A convocation, R. קרא. מקרה m. A floor, R. קרה. מקשה f. Solid work, &c. R. קשה. מר To be bitter, to speak against, or be bitter in opposition, Psalm cxxxix. 20. m. gutta, a drop, from Arabic המר To impel, to pour out water, from its being poured out. מרה Extollere, to raise or swell up, to lift up, to fatten or swell. מריא m. Saginatum, fattened; pingue, fat. Chald. also מר m. Dominus, a lord, a master, from being elevated. מראה c. A vision, R. ראה. מראשות m. p. Dignities, R. ראש. מרביר m. p. Tapestries, &c. for a bed, R. מרבץ. מרבץ f. Great, &c. R. רבה. מרבע m. fourfold, R. רבע. מרבה m. A bed, R. רבץ. מרבק m. A stall, R. רבק. מרנ m. tribula, a threshing instrument for corn, from its being driven over the grain. מרנולר f. p. Coverings for the feet, R. רנל. מרנה f. A sling, R. רנח. מרנוע m. Rest, &c. R. רנע. מרר Rebellare, to rebel; m. also מרורית f. Rebellio, rebellion; contumacia, obstinacy. מררה Rebellis, rebellious. מרה Idem, the same. מורה m. Novacula, a razor, R. ירה To descend, go or come down, which in being used is directed, guided, or pointed forward by the hand. מרי m. Rebellio, rebellion. מרית f. d. Rebelliones; it is also the proper name of a place. מורר m. Separated, R. ררר. מרור m. Lamented, R. רור. מרוח m. High, R. רוכ. מרוץ m. A running, R. רץ. מרשח m. Manslaughter, R. רוח To apply plasters; conter, to bruise, or perhaps rather to dress the bruise, contundere. מרוח m. Attritus, worn, or bruised. מרהק m. Length of time, R. רהק. מרט To make or wear smooth; glabrare, to rub, pluck off the hair, or make the part smooth or free of hair, pilos evellere, expolire, extergere. מרכב m. מרכבלר f. A chariot, R. רכב. מרך m. Softness, R. רך. מרכלר f. A market, R. רכל. מרמה f. Falsehood, R. רמה. מרמס f. A trampling, R. רמס. מרע m. A friend, R. רעה. מרפא f. A cure, R. רפא. מרפס m. Disturbance, R. רפס. מרצה m. Manslaughter, R. רצה. מרצפה f. A pavement, R. רצף. מרץ Roborari, to be strong; acre, forcible; vehemens esse, violent. מרק Tergere, to scour; expoliri, to clean, reject, or wipe off; m. jus, jusculum, broth, or liquor boiled with meat, and impregnated with the finer parts washed off in boiling. מרוקית m. p. Mundationes, cleansings. מרורק Mundatio, strigilis, purification, an instrument such as a comb, or a towel used for cleansing the body of filth or sweat. מרקר f. An ointment, R. רקה. מרר Amarum esse, to be bitter; m. also מר Amarus, bitter; amaritudo, bitterness, also מרירור f. Amaritudo, also ממר m. Idem,

the same. *מדרים* f. p. *Amaritudines*, bitter things. *מדרך* f. *Fel*, gall. *מרי* m. *Amarus*, bitter. *מסע* f. Wicked, R. *רסע* m. *Extrahere*, to draw out. *משי* m. *Sericum*, silk, because the matter of it is drawn from the bowels of the silk-worm; or rather, as Mr. Parkhurst justly observes, fine linen, or cotton cloth, from the fineness with which its threads can be drawn out. *משאור* f. *Devastation*, &c. R. *שאר* also m. *משאון* f. p. *משאור* f. p. the same. *משאלות* f. p. *Petitions*, R. *שאל* f. A kneading trough, R. *שאר* f. *משכצה* f. That part of a ring where the stone is set, R. *שבץ* m. *Matrix*, R. *טבר* m. A lofty place, R. *שנב* f. *Aversion*, R. *שוב* m. An oar, R. *שוט* m. *משוש* f. A fence, R. *שוך* f. A measure, R. *שור* m. *Unctus*, anointed; *Unctuere*, to anoint. *שיוש* m. *Unctus*, anointed; *Messias*, the Messiah, or the anointed; *Chald.* *oleum*, oil. *משיוח* m. *Pictum*, painted, or rather anointed with paint. *ממשח* m. *Unctio*, an anointing; *unctus*, the anointed. *משחר* f. *Unctio* m. *Sport*, R. *שחק* m. *משחר* f. *Corruption*, R. *שחר* m. *The dawn*, R. *שחר* m. *Expansion*, R. *שטח* m. *משטוח* m. *Expansio*, R. *שטח* m. *Odium*, R. *שטח* m. *Rule*, R. *שטר* m. *Trahere*, to draw, *protrahere*, *extrahere*; m. *tractus*, a drawing; *tractio*, *protractio*, a drawing out, hence seed, because it is drawn forth by the sower. *משכיל* m. A bed, R. *שכב* f. An image, R. *שכר* f. A song of instruction, R. *שכר* m. *Dominari*, to rule, to reign, to be weighty, to compare, or use a weighty saying, *parabolice loqui*; m. *parabola*, *similitudo*, *proverbium*, a similitude, a proverb, or weighty saying. *משכר* *Parabolarum artifex*, a former of parables, also *משכר* f. *Dominatio*, dominion, rule. *משלח* m. *Extension*, R. *שלח* also m. A sending. *משמן* m. *Fatness*, R. *שמן* m. *שמר* m. A prison, &c. R. *שמע* f. *Hearing*, &c. R. *שמע* m. *Duplicity*, R. *שנה* m. An aspect, R. *שנה* m. A foot path, R. *שנה* m. *A staff*, R. *שנה* m. *A family*, R. *שנה* m. *Judgment*, R. *שנה* m. *Two bundles*, R. *שנה* m. *To forsake*, *leave*, R. *שנה* m. *locus derelictus*, a place forsaken. *משקל* m. *Drink*, &c. R. *שקל* m. A weight, R. *שקל* m. The lintel of a door, R. *שקל* m. A running up and down, R. *שקל* m. *Chief power*, R. *שקל* m. *משקלית* f. A pipe, R. *שקל* m. *Palpare*, to feel; *contrectare*, to touch, search. *משקל* m. A banquet, R. *שקל* m. *Dead*, R. *מור* m. *Frænum*, a bridle,

from its being gnawed. Arabic מתג To give to be gnawed. מתגנר f. Disposition, R. תגן m. p. Arrayed in scarlet, R. תלע. also מתלעו f. p. The molares, or grinders. מתוך m. Perfection, R. תמם. Homines, men, R. מת To die, man, considered as mortal. מתופפות f. p. Women playing on timbrels, R. תפף. מתח Extendere, to extend, to stretch. אמתח f. Saccus, a bag or sack, which is capable of being distended by filling. מת To die, mori. מתי Quando, when, from מה What? יהי Shall it be? or, when shall it be? מתן To be strong. מהני m. d. Lumbi, the loins, reins, from their strength. מתק Dulcescere, dulce esse, to be sweet, is pleasant; m. dulcedo, sweetness. מתוק m. Dulcis, dulce, sweet. ממתקים m. p. Dulcedines, pleasant things. מתערב m. Mixed, R. ערב.

נ

Is the fourteenth letter, a consonant, is servile, except when followed by ע ה ו ה א or when the second radical is repeated. נ is servile when prefixed, perhaps from נור To be established, forms the præter of Niphal. It forms the first person plural of verbs from the pronoun נחנו We. It forms some Eamentic nouns both proper and common, from Niphal, (see Simon's Lexicon.) as נמרד Nimrod. נרין A whisperer; inserted before ו the accusative of the pronoun, חמ; for the sake of a pleasant sound, (see Wilson's Grammar, p. 224.) affixed from אתן Them, their, feminine; it also forms nouns with ו preceding, as שכרון Drunkenness; it sometimes makes the idea more intense, from נין To increase; sometimes less.

נא

To fail, to be deficient, fall short, to render ineffectual, Psalm xxxiii. 10. as a particle denoting some failure, now, nunc; of desire, I pray thee, quæso, obsecro. נא Idem, the same. נאר To be moist, in Arabic, m. uter, a bottle or bag of skin, from its being moistened with the liquor. נאר, ק נאר Pulchrum, fair; decens, comely; decorum, decere, to be comely, or proper. נאל To be dumb, from אל To be resolute, obstinate, foolish. נאלח Rotten, from

אלה Dicere, to speak; dictum, the thing spoken. נאף To satiate one's thirst by drinking; m. adulter, one who takes unlawful venereal gratification, (see Parkhurst on the word.) נאפֿיֿס נאפֿיֿס Adulteria, adulteries. נאץ Contemnere, to cast off, reject, despise; irritavit, to provoke, mock. נאצֿר f. Contumelia, contempt. נאק Gemere, to groan. נאקֿר f. Gemitus, a groan. נאר Detestari, to abhor, cast off, reject. נב To bud, R. נובֿ Prophetare, to prophesy. נביא Chald. נביאֿ m. Propheta, a seer; f. prophetissa, a prophetess. נבואֿ f. Prophetia, prophecy. נבויֿ m. Empty, R. בויֿ Perplexed, R. בויֿ. נבזֿ Chald. Honorarium, a salary, a reward, from the Chald. נבזֿ To expend, being the money spent or employed in paying public men for their services. נבה Latrare, to bark. נבט Intueri, to look; m. exspectatio, a looking for any thing. נבכֿיֿ m. p. Depths, R. בכֿרֿ. נבלֿ Cadere, to fall; decidere, to fade, emarcescere; stultescere, to be foolish; m. stultus, foolish, or a vile person; nequam, naught; uter, a bottle or earthen vessel, from which the water was poured or made to fall; lagena, a flaggon, a stringed musical instrument; instrumentum musicum, so named from its belly resembling a flaggon. נבלֿֿר f. Stultitia, folly; flagitium, wickedness; cadaver, a dead body, from its falling to decay. נבולֿ Deluvium, the deluge, R. בלֿ To mix, or confound, from the power which a flood has of confounding all things. נבע Scaturire, to flow forth, to speak fluently. נבועֿ Scaturigo, a fountain, or spring. נברשֿהֿ Chald. Candelabrium, a lamp sconce, or chandelier which holds the burning lamps, from נברֿ Æthiopic, To be placed aloft, and Chald. אשֿהֿ Fire, that is, fire placed on high. נבב A dry place; m. auster, meridies, the south, or the desert or dry place. נגר To stand, or show one's self above or before others, to declare; coram, before; contra, against; ante, before; Chald. manavit, to flow. נגיר m. Antecessor, a prince, or one who is before others; antistes, a ruler; dux, a leader; præsul, a chief priest. נגירֿ Splenduit, to shine, to be bright; f. Chald. נגירֿ Splendor, brightness. ננה Ferire cornibus, to strike with horns; m. petulcus, apt to butt or strike with the horns, &c. נן Pulsare instrumentum musicum, to strike or play upon musical instruments. מניניֿֿ f. Pulsatio fidium, pulsatio musica, a playing upon musical instruments. ננע Tangere, to touch; attingere, to meddle with; pertingere, lædere, to hurt, or wound; percutere, to strike violently; m. plaga, a stroke, or plague. ננק Percutere, to strike against, impingere; m. also מנפֿרֿ f. Plaga. ננר Difluere, diffundere, to flow

down, to spill; m. נר Fluxus, a flowing; accola, a neighbour, from נר To sojourn, because our neighbour dwells near us; m. a flood, or torrents of waters flowing down. נש Accedere, to come nigh; appropinquare, to confine, to press, to exact, or oppress; m. exactor, an oppressor. נר To move, R. נור. נר Sponte, voluntarie dare, to give generously. m. נריב Spontaneus, liberalis, munificus, willingly, freely, generously; princeps, a prince, from his liberality. נר f. Voluntarium, willingly; voluntaria oblatio, a free-will offering. נר Vagari, to wander; fugere, to fly. m. נריי Jactationes, tossings, or wanderings. נר Elongare, to remove; expellere, to separate. נר f. Separatio, the thing separated on account of its impurity; impuritas, impurity, or what ought to be removed; m. merces meretricis, the hire of whoredom. נרי Pretia, rewards. נר Impellere, to push, depellere, dispellere; expellere, to expel, to force. m. מריי p. Depulsiones, things that are expelled. נר m. R. נר To move, or remove; Vagina, a scabbard, sheath, or that into which the sword is placed or moved. Chald. נר Idem, the same; corpus, a body, from its holding or containing the spirit. נר Dispellere, to drive away; impellere, to force, hence m. רפי A stumbling-block, Psalm l. 20. נר Vovere, to vow, to promise; m. votum, a vow. נה Ducere, to lead; abducere, to conduct, or lead, or govern. m. מנה Ductus, a driving, or marching. נה Lamentari, to lament. נה m. נה Lamentum, lamentation, plaint. נה Lamentabile, heavy, grievous. נחל Duxit leniter, to lead gently, to tend, carry, educate, or lead forth from ignorance. נה Rugire, to grumble, to roar; gemere, to groan; m. rugitus, a bellowing. נה f. Fremitus, a roaring. נה Rudere, to bray as the wild ass, to groan, or make a doleful cry, to cry. נר To flow, or run, confluere; Chald. splendere, to shine. נר f. Chald. נה f. Splendor, shining. נה m. Chald. also נה Fluvius, flumen, a river, from its flowing. נה f. p. Specus, dens enlightened by a hole or aperture, or rather places of refuge. נה Rupit, to break; irritum fecit, discourage, disannul. נה f. Abruptio, a breaking, R. נה To fail, to be deficient. נב Provenire, to come or to go forth; fructum proferre, to blossom, to increase; eloqui, to be eloquent; to put forth, bud, shoot, germinate, or produce fruit. נב f. Proventus, fruit. נר Vagari, To move or wander, shake, fly, grieve; dolere, the consequence of former acceptations; errare, to pity, to have compassion at the distress occasioned by the distresses of moving, &c. m. vagatio, wander-

ing. מניד ניד f. Commotio, agitatio, a stirring; motus, a moving. נר m. Acervus, a heap, cumulus; vagus, wandering. נאל To be obstinate, resolute, foolish. נח Inhabitare, to dwell; m. habitatio, a dwelling; habitatrix, a female possessor; m. habitaculum, a resting place; caula, pascuum, a sheep-cote. נח Quiescere, requiescere, residere, to rest, to settle. נחש Weak, R. חשל m. also נח f. Quies, rest. נחח m. Quies, res grata, any thing pleasant. מנחח f. Quies, requies, rest; a place of rest, quietis locus. נט or נטר Nutare, to nod or shake. נל Chald. Inquinare, to foul, or rather to give a present liberally. נל f. A gift or present. נט Dormitare, to slumber. נמח f. Dormitatio, sleep. נג Augescere, to increase, to propagate; m. filius, a son. נג Fugere, to have fled, aufugere. מנחח f. Fuga, a flight; effugium, perfugium, a shelter. נע Agitare, to shake; vacillare, vagare, to wander. מ. סנעניס p. Sistra, instruments of music, the brass wires of which, when shaken in cadence, gave a shrill and loud noise. נה Stillare, perstillare, to drop, or extend, to reach out, stretch forth; agitare, to agitate; m. tractus, a stretching forth. נח Distillatio, a dropping; favus, as of a honeycomb, R. נח To divide or separate. נח f. Agitatio, agitation; cribrum, a sieve, by which the grain is agitated and purified in passing through it, tractus. נח f. Idem, the same. נח f. Agitatio, oblatio agitata, the offering agitated, or stretched out. נח Germinare, to put forth; flos, a flower. מ. נניס p. Flores, florentia, flowers, things flourishing. נר נר To separate, or divide; m. lucerna, a lamp, a candle, from their dividing the light from darkness, also נר m. Chald. Ignis, fire. מנור f. Candelabrium, an instrument for holding lamps. נר Coquere, to boil, R. נר To swell. מ. Decoctum, the thing boiled; pulmentum, pottage or broth. נר To leap, leap out; aspergi, aspergere, to sprinkle. נל Fluere, effluere, to flow; stillare, to drop. מ. מוליר f. Planetæ, the planets, or rather the streams of light coming from the planets. נח Connecting closely with a clasp; m. monile, inauris, a ring to be worn on the ear, or on the nose. נק Chald. Nocere, to damage, to hurt; m. damnum, loss. נר Separare, to separate, to exempt; m. separatus, separated; Nazareatus, one separated; coma, the hair, which was long of the Nazarenes; corona, a crown, or any mark of separation worn upon the head by the Nazarenes. מ. מנור p. Coronati, crowned, as the Nazarenes were. מ. מנור f. p. Planetæ, the planets, or rather the comets, from their

hairy tails. נחר To rest or settle, or lead gently after toil, ducere, deducere. מנחר f. Munus, a gift, from its resting or abiding with the person to whom it is presented. נהל Possidere, to inherit. נהל f. Possessio, an inheritance, hereditas, but m. vallis, a low piece of ground between mountains; torrens, a rapid stream; flumen, a river, come from הול Hollow, from the form of the ground in which they are placed. נחילוי f. p. The name of a musical instrument, or of the song to be used with it, perhaps from the relation which the song has to the heavenly Canaan, the inheritance of all God's people. נח Change of mind or affection; to comfort; consolari alium; to repent; m. pœnitentia, repentance. נחמה f. Consolatio, comfort, or that change which the mind feels in passing from grief to joy. נחמים נחמים m. p. Consolationes, joys. נחץ Urgens, hastening; acceleration, quickened. נחר To snort. נחיריים m. p. d. Nares, the nostrils. נחרר f. Ronchus narium, the snorting of the nostrils. נהש To view, to conjecture, augurari, experiri, to divine, to view as a prophet, to search, observe; m. conjectio, a viewing; augurium, an eyeing; incantatio, a reconnoitring; serpens, a serpent, from its piercing sight, a magician, or one who searches or views some natural appearances, as the migration of the feathered tribes, the viscera of animals in order to divine futurities; chains made of brass, its colour being that of the serpent. נחש c. Æs, ærugo, brass. נחשת m. Æreus, brazen. נחר Descendit, to descend, lie in ambush; m. descensus, a going down. נחית m. p. Demissi, persons let down. נה Inclinare, extendere, to stretch, to lean upon as a bed, which is stretched out to seduce or cause one to turn aside; divertere fecit, or stretch from the path of duty or rectitude. נטה m. Perversum, perverse or crooked, or rather somewhat spread out, or a place where men are stretched or reclined; f. lectus, a bed, or rather a mattress; feretrum, a bier, on which the dead are reclined and carried out to burial; c. more frequently m. virga, a rod or branch stretching out; scipio, baculus, a staff; tribus, a tribe, as branching from the same original stock; infra, under; inferne, downwards, to which every thing by its gravity tends. נטה Imponere, to impose, or lay on; to lift, levare; tollere, to bear up, or impose a burden upon one's self; m. onus, a burden; pondus, a weight. נטילים m. p. Portatores, carriers; bajuli, bearers. נטע Plantare, to fix, to plant, also m. מטה Planta, a plant. נטף Stillare, to drop; instill, to declare, or drop words; m. stilla, a drop; gutta myrrhæ, a drop of

myrrh, from its distilling from the tree. נמפור f. p. Myrothecidia, drops, jewels, or ornaments in the shape of drops. נטר Custodire, to guard, keep, servare. מטרא מטרה f. Custodia, carcer, a prison; scopus, a mark. נטש Demittere, to leave, to depart, or leave a place, deserere, omittere, permittere. נטישור f. p. Propagines, the branches of a vine thus stretched out, or luxuriant; sarmenta, twigs; pinna, a shell-fish. ני Wailing. יני Shall break, Psalm cxli. 5. R. נא To fail, be deficient, or נא Rupit, to break. נין m. R. נן To propagate, also מין Filius, a son, an infant, from being the offspring. ניק Lactavit, to milk. ניר R. נר To separate; grubbed, newly ploughed; novellavit, to plant vines; m. novale, land that rests a year after the first ploughing. נכר Posterity; m. nepos, a grandson, a nephew; nepotes, posteri, those who come after us. נכר Percussit, to smite, to strike, to lame; cecidit, to slay, to wound, diffudit; m. percussus, struck. נכיס m. Loripedes, bow-legged. מכר f. Plaga, a stroke, a plague. נכח Straightness, m. also נכחה Æquitas, rectitudo, rectum, equity, right, rectitude; as a particle, coram, before, in presence. נכל Machinari, to devise, conspired craftily, calide agere; m. machinatio, a device. נכל Deceptor, a deceiver. נכתר f. Rectitude, R. כוטר To establish, or be right. נכס m. R. כס To number or count. נכסין Chald. נכסין m. p. Opes, facultates, possessions, riches, from the power of numbering them. נכר To estrange, alienate; alienavit, to know, agnovit; aliene se gessit, to carry one's self to a person as to appear strange to him; tradidit, to abandon, or alienate; m. also נכרי Alienus, another; m. alienum, alienatio, an abandoning. נכריה f. Idem, the same. נכר Notus, known, in order to be avoided. נכרה f. Agnitio, a recognizance. נכר m. R. כר To pound; aromata, spices, from their being pounded; thesauri gazæ, treasure, or something as valuable as the spicery. נמבור f. Contemptible, see בור. נור Perficere, to finish, to cease, from the work being completed, to defile. נר To slumber, R. נר m. נמלה Absolutio, a discharge. נמל Circumcidit, to cut off, R. מל the same. נמל f. Formica, the ant, from its form being much insected, or, as it were, cut in its shape. נמר To variegate; m. pardus, the leopard, from its spots. ננ A quick waving, or tremulous motion; m. a standard, from its tremulous motion. ננ Amovit, to depart, to recede, to take a departure, apprehendit. נטר To try, prove, tollere, tentavit; to tempt, periculum fecit; f. tentatio, trial, or proving, to depart. נסח To transport; pull up, avellere, evellere; destroy, extirpare; m.

evulsio, a plucking or drawing out. נסך Fudit, to spread abroad; effudit, diffuse; effuse, pour out; to anoint, inunxit; obtexit, to cover; m. fusio, a pouring out; libamen, a drink-offering to be poured out; tegumentum, a covering. נסך m. Libamen. מ. נסכים p. Principes, præfecti, chief men, princes. מ. נסכר Fusio, fusile, melted, tegumentum. מ. נסכר Jugum textoris, the warp in weaving. נסך m. R. נס A quick waving, or tremulous motion; Nisan, month of March, from the flight of God's people from Egypt. נס To prove, R. נוס Vexillum erigere, to raise or lift up a standard. נסכר f. Invirons, R. נסכר Signifer, a standard-bearer. נסך Proficisci, to proceed, to remove from place to place, recedere; m. profectio, a journey; telum, a dart, or missive spear. נע To move, R. נע f. Profectio. נסך Scandere, to ascend; ascendere, to mount. מנעל To fasten, to shut, or fasten with a bolt, clausit, obseravit, also f. מנעל m. Calceus, a shoe, or rather sandal, from its being fastened to the foot. מנעל m. Sera, a bolt, pessulus. נע Amœnum, pleasant; jucundum, to be agreeable; m. amœnitas, pleasure; jucunditas, hilarity. נע To fasten. מ. נענינא m. p. Amœna, res amœnæ, pleasant things. נענינא m. Virgultum, a twig; vepretum, a thorn, from its prickles fastening in the flesh. נע To agitate, to move briskly, to shake, excutere, to roar or bray as a young lion, rudere; m. puer, a young person, from the activity of that time of life, pueritia, juvenus, adolescentia, youth, or childhood. נענינא f. p. Pueritia, childhood. נענינא f. Stupa, the coarse part of flax. נע m. Puer judicio, a child in judgment, simple, foolish. נע R. נף To brandish. נע To breathe, flavit, efflavir, perflavit, sufflavir, to flow as the breath, to grieve, or pant for breath. מ. נפח Follis, a pair of bellows, expiration, a puff. נפח R. נפח To be red, chrysoprasus, smaragdus, a carbuncle, from its colour. נפל To fall, cadere, dejicere; slain, concidere; ruere, laid; m. abortus, abortivum, that which falls from the mother dead; immature, and imperfect. מ. נפילי p. Gigantes, giants, or those who have fallen from the worship of the true God. מ. נפל Quisquiliæ, naughty, vile persons; deciduum, that which is cut down. נפל f. Ruina, ruin; casus, a falling; cadaver, a carcase, dead, or fallen to the ground. נפץ Spargere, to scatter, spread, break, also m. מ. נפץ m. Dispersio, a breaking in pieces; malleus bellicus, a warlike instrument, a mace, a club. נפץ Egredi, to go forth. נפש Chald. נפיקתא f. p. Sumptus, impensæ, expense, disbursement. נפש To breathe; respirare, breathed; c. more frequently f. anima, animus,

the soul, or spirit; halitus, breath; vita, life; corpus, the body; cadaver, a dead body נִץ m. R. נָצַר To shoot away, see נִיץ; Accipiter, a hawk, from his rapid flight, or shooting away in flying. נָצַב To stand. נָצִיב m. Statua, a pillar; statio; a garrison or military station; præfectus, an officer, or rather one of the garrison. Chald. נִצְבָּתָא Firmitas, strength. נָצַח Volare, to shoot away by flying; avolari, vastari, to lay waste, or rather to shoot out, as ruined cities or buildings do with spontaneous vegetables; f. pluma, pennæ, the plumage, or feathers of birds, which shoot out of their bodies. מִצּוֹר מִצָּר f. Jurgium, strife. נָצַח Præesse, to be superior, præfectum esse; vincere, to conquer; solicitare, urgere, to press; m. eternitas, superior or bound time; robur, strength. מִנְצָח m. Præfectus, a governor; præcentor, a leader of music; victor, a conqueror. נָצַל Eripere se, to take away, to steal; to spoil, spoliavit; to escape, or take one's self away. הַצִּילָה f. Liberatio, a freeing. נִצֵּץ Scintillare, to sparkle. נִצִּיץ m. Scintilla, a spark or flower, from its shining. נָצַר Custodire, to preserve, to guard; custodiens, guarding; custos, a keeper; m. surculus, a branch, from its being preserved when the parent tree is cut down. נָקַב Perforare, to make hollow, pierce; to express by piercing, exprimere; or impressing some mark, expressè nominare; to curse, maledicere, execrari, or blaspheme, to pierce, in a metaphorical sense. מִנְקִיבִים m. p. Fistulæ, pipes, or hollow instruments of music. נִקְבָּה Fœmina, a female, whether with regard to man or the lower animals. מִקְבֵּר f. Perforatio, a hole, or cavity, excavatio; malleus, a hammer so formed as to hollow brass, iron, &c. נָקַר To mark with spots; m. pastor ovium, a shepherd, from his marking his flock. נִקְרָה f. Punctum, a spot. נִקְרָה Punctatum, spotted. מִנְקִירִים m. p. Micæ, specks, cakes marked with small spots; bacullata, little pieces. נָקַר To cleanse, mundum, purum esse; innocentem esse, clear away. Chald. מִנְקִיָּא m. Mundus, pure; innocens, clear of guilt. מִנְקִיָּין m. Munditia, purity; innocentia, not guilty. מִנְקִיָּיר f. p. Scopulæ, small besoms, or rather broad shallow bowls, or dishes. נִקְסִי Ulcisci, to avenge; vindicare, to punish, or take vengeance, to defend or keep vengeance, m. נִקְמָה f. Ultio, vengeance; vindicta, revenge. נָקַע To be alienated; laxari, to be loosened; divelli, to be torn asunder; recedere, to fall back, R. יָקַע To strain, stretch, distend. נָקַח To go round, cut off, concidit, excidit, amputavit; or cut round; m. decussio, a cutting. נִקְפָּה f. Dissolutio, a dissolving. מִנְקָה m. R. נָקַח To clear away, also נִקָּה Foramen, a hole; caverna, a cavity in a rock,

the earth and stones being cleared away. נקר Perfodit, to bore, dig or cut out, effodit. נקר f. Foramen, caverna, from the earth, &c. being dug out. נקש Illaqueare, to ensnare; Chald. collidere, to dash, clash together as the knees in terror, from Heb. נשק To clash. מ נר. A lamp, R. נר m. Nardus, spikenard, seems to be from the Arabic נר Comam emisit, to send out hair, from its sending forth several ears, or spikes, hence the name of spikenard. נשא Levavit, to lift, to bear, tulit; to pardon, condonavit, or bear sin in a vicarious manner instead of the sinner; sumpsit, sustinuit, to take, to support; pepercit, to spare. נשיא m. Princeps, a prince, or an exalted personage; vapor, nubes, a vapour, a cloud, which is elevated, or raised. נשן f. Donativum, a present. נשא Excellentia, elevation, exultation. נשא Idem, the same; tumor, an elevation of the skin; condonatio, pardon, or an elevating or bearing the burden for another. נשא Onus, a burden, from its being elevated when laid upon the animal to be carried; propheta, a prophecy, or a burden; elatio, an elevation; m. acceptio, a receiving. נשן f. Onus, incendium, a burning or raising vapour; donum, a gift; Hiphil, decepit, to deceive, or to elate or puff up; seduxit, to seduce. נשא m. Deceptio, deceit, to forget; f. forgetfulness, Psalm lxxxviii. 13. נשן Perfflare, to blow, efflare, difflare. נשן To hold, overtake; attingere, to reach. מ שן. Insectatio, an overtaking. נשא Laxit, oblivisci, to forget, or allow the mind to forget; to lend, mutuo dare, to remit, or to allow any person to take our property by way of loan; fœnerare, to lend money upon usury; exigere debitum, to demand a debt; exactorem agere, to exact; m. creditor, a person to whom money is due; exactor, he who demands it; m. mutuatus, lent; m. laxatus, loosened, or lame. נשא m. נשא f. משא m. Mutuum, a loan; debitum, a debt. נשא f. Oblivio, forgetfulness. נשי Dismissed, R. נשא To lift, to pardon, Psalm xxxii. 1. נשי f. p. Fœminæ, women; uxores, wives, from their imbecility in comparison of the male sex. נשך Mordere, to bite; in usuram dare, to give for usury; m. fœnus, usura, usury, from its biting, or severity, as in compound interest. נשך f. Cubiculum, a chamber, for נשך An open place. נשך Decussit, to drive off; dejicit, to throw down; ejecit, to cast off. נשך To breathe, also נשמה f. Anima humana, human life; halitus, breath. נשי f. Women, from נשך To be mortal. נשמה f. Monedula, a daw; talpa, a mole; vesperilio, a bat, from their manner of breathing. נשף Flare, to blow, sufflare. מ ינשוף. Noctua, an owl, or bird of the night, or

rather some water fowl, from its manner of blowing, such as the bittern, (see Parkhurst.) נשק Osculari, to kiss, clash, smack; armamentarium, armour; arma, arms, from their crackling noise. נשיקות f. p. Oscula, kisses; to burn, accendere. נשר To lacerate, or tear in pieces; Chald. m. aquila, the eagle, from its tearing its prey in pieces, also משר m. Serra, a saw, from the manner of its cutting; serra dissecare, to cut with the saw. נשר Perire, to perish; deficere, to fail. נשותן Chald. Epistola, a letter, from the Persian נשר To write. נתיב m. Semita, a foot-path, or a track worn by the feet. Arabic נתיב To elevate, to be high, from the raising of the foot-path. נח Divisit in frusta, to cut in pieces as an animal body; m. frustum, a segment, or a portion cut off. נחך Fundi, to pour out, effundi. נחך m. Fusio, a pouring out. נתן Dare, to give, reddere; to put, ponere; apponere, to place, exponere; permittere, to grant. נתן m. Donum, a gift. נתיניי m. p. Nethinei, Nethinims, public servants given for the service of God. נחם Diruere, to break; destruere, to destroy. נחץ Idem, the same. נחך Avellere, to draw away; evellere, to pull asunder; disrumpere, to break asunder, break or pluck up; m. porrigo, a scall, or leprosy, from its drawing off the hair. נחץ m. Peristylum, a place surrounded with pillars, as it were, drawn or separated from the rest of the building. נחך To move loose; saliit, to leap, or move nimbly; m. nitrum, nitre, from its detersive quality. נחץ Evellere, to pluck up; exstirpare, to root out.

ס

Is the fifteenth letter, and is of the class of radicals, is sometimes used for ש. סאך To measure, to mete; f. satum seah, a sort of dry measure. סאך f. Mensura, a measure. סאך Syriac, To shoe, or cover the feet; conflixit, to fight with the feet; m. conflictatio, a battle, or rather the grieves used by the warriors in battle, violence, a dart. סכא Mero se obruere, to overwhelm one's self with wine. סכא m. Ebriosus, drunk, also m. merum, vinum, wine. סכא Circuire, to surround; cingere, circumdare, pass by round about; vertere se, to turn one's self. סכא m. Circuitus, ambitus, a going about; circum, about; circumquaque, every way. סכא f. Causa, a cause, or a turn, a change. סכא m. Circuitus, a going about, or places round about; accubitus, a sitting down as at table. סכא Implexum, perplexum esse, to wrap or

fold, also שכך m. סבכר. f. Perplexum, folded ; perplexitas, perplexity. שכבא Chald. Sambuca, a kind of harp, thick strung with cords. סבל Portare, to carry or bear ; m. bajulus, a porter, or carrier of burdens ; onus, a load. סבלר f. Idem, the same. סכך m. A napkin, a towel, R. סכ To turn round, from their power of surrounding or girding. סכר Chald. Cogitare, putare, opinari, to believe, think, hope, expect. סכר R. סכר To fall back. סכר Adorare, procumbere, to bow down and worship, to ask as in worshipping. סכר To appropriate. סכר f. Peculium, a peculiar property, or treasure. סכר To be great. Chald. hence סכר m. p. Chald. סכר Antistites, great men, princes, nobles, a royal habit. סכר Clausit, to shut ; conclusit, occlusit, tradidit. סכר Inclusum, an enclosure ; shut up, clausura ; aurum, gold, from the closeness of the texture. סכר m. Claustrum, close confinement. סכר Imber vehemens, a strong shower which causes men to shut themselves up, or rather a day when they shut themselves up from the cold. סכר m. Carcer, a prison where men are shut up ; faber ferrarius, a locksmith, or an encloser. סכר Clausura, fascia, an enclosure, a border. סכר To obstruct ; m. compes, cippus, stocks, fetters, because they obstruct the motion of those who are affected by them. סכר To loosen. סכר m. Sindon, satin, or fine linen, or rather a loose kind of garment. סכר To order ; m. ordo, order, rank. סכר f. Procæton, a lobby which leads or directs to the house or room. סכר m. Rotunditas, being round ; carcer, a prison, from the round form of the building. סכר A trial, R. סכר. סכר m. Luna, the moon, from the round shape of that luminary. סכר m. p. Lunæ, ornaments shaped like the moon. סכר Retro cedere, avertere se, to recede, backslide. סכר m. R. סכר To obstruct ; secretum, a secret, arcanum ; consilium, counsel, from some obstruction to its being generally known ; cætus, a company, or secret assembly. סכר To veil ; m. a covering ; m. also סכר Velamen, velum, a covering. סכר To overspread ; ungere, to anoint, cover. סכר m. Turba mixta, a base crowd. סכר Lecythus, a cruse, a vial, a pot for oil. סכר m. Sivan, month of May, R. סכר Chald. To rejoice, because in that month, as it were, all things appear glad, and seem to rejoice. סכר To be brisk, active ; m. equus, a horse, from his activity ; grus, a crane, or swallow, from its swift motion. סכר f. Equitatus, cavalry. סכר Deficere, to finish, consume, accomplish, desinere, consumi ; m. finis, extremitas, the end ; alga, a sea-weed ; juncus, a reed, from סכר To be hollow

סופר f. Turbo, a whirlwind, from ספר To scrape, a sweeping wind or storm. סטר To turn aside, Psalm ci. 3. for שטר. סר סור Recedere, to decline; turn aside, declinare, divertere; m. fastidiosus, disdainful. סרר f. Aversio, a turning away; apostasia, apostasy. סורי m. p. Degeneres, those who are unlike their ancestors. סורי f. Recedens, falling back. סור Incitare, to excite; seducere, to seduce, or excite to depart from the path of rectitude; avertere, to turn aside. סה Trahere, to draw, to tear. סחביר p. p. Abjectæ et laceræ vestes, garments torn and cast away. סחר Abrasit, to sweep, to scrape off; expurgavit, to purge. סחי m. Abrasio, a scraping; purgamentum, a purge; sordes, filth, dirt, from its being swept away. סה Everrit, to sweep away; inundatione abripuit, to take away by a flood, to drive, to draw. סח To move to and fro, circuire; negotiari, to traffic; m. negotiator, mercator, a merchant, or one who moves to and fro for the sake of trade, also מסחר. מ. מסחר f. Negotiatio, trade; mercatus, merchandise, merx. מחרר f. Parma, a shield, which is moved every way for the defence of the body. סחרר f. Lapis præstans, finely variegated marble, from its streaks running to and fro. סחש m. Sponte reatum, corn that groweth without culture. סח m. R. סח To recede, go or turn back; scoria, dross, as of metal, from its receding or withdrawing from the purer parts. סח c. R. סח To decline, turn aside; olla, a pot which removes meat to and from the fire; spina, a thorn, from its irregularity or turning aside in growing; hami, hooks, or rather perhaps fishing boats, from their form being like a pot. סח To incite. סח To pour, R. סח Textit, to cover, obtexit. סח f. Tugurium, a booth, a tent, from its covering or defending. סח f. Tabernaculum, a tabernacle. מ. סח f. Tegumentum, a covering; operimentum, a cover for a bed. סח m. A multipede, Psalm xlii. 5. from their covering the ground. סח Infatuavit, to pervert, to turn aside; m. stultus, stolidus, foolish, also סח f. Stultitia, folly. סח To lay up, lay in store; prodesse, to be profitable; m. præfectus aulæ, a storekeeper. מ. סח Indigus, pauper, frugal, thrifty, laying up in store, also præfectus, a storekeeper; assuefactus, one accustomed to be frugal. סח f. Penuria, frugality; f. p. promptuaria, armamentaria, thesauri, storehouses, repositories, treasuries of grain. סח Clausit, to shut, inclusit; tradidit, to deliver up for the purpose of shutting up. סח Clausura, an enclosure; excipulus, an instrument to catch any thing, as a net for fish, in which they

are enclosed. כתר To be silent, and of consequence ready to hear, attendit. כליח Estimari, to compare, to value, taxari. כלי Obdurescere, to harden, æstuar; orare, to pray, or be fervent in application. כלי To tread under foot, conculcare; sternere, prosternere, to strike down, also a musical word, denoting a pause and elevation of the voice, (see Wilson's Hebrew Grammar.) כליח To loose, to spare; to pardon, condonare; m. condonator, one who forgives, &c. כליחה f. Condonatio, pardon. כלי Aggerare, to raise up, contumulare. כלי f. מסלול m. Agger, a mound, or raised earth. כלי m. Canistrum, a basket in which articles are raised up, or laid straight. כלי f. Strata, trita via, a way where the earth has been properly raised up. כלי f. p. Corbes vindemiatricæ, large baskets in which many things are heaped together. כלי To lift up; m. scala, a ladder, from its lifting up. כלי To be sharp. כלי m. Spina, a thorn, from its sharpness. כלי To cut, to break; m. petra, a rock, from its being cut or broken. כלי m. Bombyx, a 'grashopper, from כלי To cut, and כלי Contiguity, so called from its rugged or craggy form; to gnaw as a grashopper. כלי Pervertit, to pervert, to overthrow; m. perversitas, wickedness. כלי Chald. Ascendit, to mount. כלי To cleanse, to scour; f. simila, fine meal, from its being purified. כלי To smell. כלי m. p. Aromata, sweet spices, from their odour. כלי m. Uva prima, tender grapes, from כלי To place, and כלי Round, from the form of their growth round the stalk. כלי Niti, to sustain; inniti, to support, fulcire; incumbere, to lean upon; imponere, to lay upon; accedere, appropinquare, to approach. כלי Arabic, To be like; m. simulacrum, an image, or likeness, an idol. כלי Signari, to mark, sealed. כלי f. Chald. Symphonia, harmony; a word, Buxtorf informs us, borrowed from the Greeks. כלי To be rough, sharp pointed; the hair to stand on end with horror, horrere. כלי m. p. מלמור, מלמור f. p. Clavi, nails, sharp pointed spikes of iron. כלי m. Rubus, a bramble bush, from its wounding; Syriac, to turn away, because from it we would rather turn away than be wounded by it. כלי m. Cæcitas, blindness, from כלי To pour forth, and כלי Light, blindness arising from being dazzled. כלי m. Ramus, a branch; palmes, a palm tree, R. כלי To pour forth. כלי m. Pinna piscium, the fin of a fish, from כלי A thorn, and כלי To break, because the rays of the fin are divided or broken into parts. כלי To be brisk, active, sprightly, to exult; m. tineæ, blatta, a moth, from its agility. כלי f. A journey, R. כלי Suffulcivit, to sup-

port; refresh, juvare. מַסְעָר m. Fulcimentum, a support. סָקַף To split, divide, rive. סָעִיף m. Ramus, a branch of a tree, from its dividing itself from the parent stock; scopulus, a rock, or what may be cleft from the rock. שְׁעֵפִיב סָעִיב Cogitationes, m. p. vain thoughts, or men of vain thoughts, or rather of violent, or tearing, or rending thoughts; collucare, to lop trees. שָׁעַר סָעַר To be turbulent; m. שְׁעִירָה סָעִירָה f. Tempestas, procella, a storm or whirlwind, from its turbulence; procellosum esse, to be stormy; proturbare, to disturb. סָף Cavity; m. threshold or hollow covering before the door of the house; a bowl, from its cavity, also to take away, R. סָף. סָפָה To scrape, or sweep together. מַסְפּוֹי m. Pabulum, provender, from the several parts of which it is composed being swept together, viz. chopped straw, barley, and beans. סָפַר Plangere, planctum agere, to mourn, beat the breast as an evidence of mourning. מַסְפָּר m. Planctus, beating the breast; luctus, grief. סָפַר To scrape, sweep, to finish or scrape off, to add or scrape together; perdere, to destroy, or sweep away as with a violent storm; consumi, to consume; deficere, to fail; addere. סָפַח Aggregavit, to join, add; associavit, to chuse or adhere to any thing. סָפִיחַ Sponte nascens, corn rising of its own accord. מַסְפָּחִר סָפָחִר f. Scabies, the itch; apostema, a tetter adhering to the skin. מַשְׁפָּר m. Suppuratio, suppuration; accumulatio, a gathering of earth about the roots of trees. סָפָר מַסְפָּחִר f. p. Pepla, tiaræ, close veils, or coverings for the head. סָפַל m. Simpulum, a vial, a bowl or cup, a dish; Arabic, to scatter, or pour out, the drink-offerings being poured from the cup. סָפֵן Texit, obtexit, to cover, cieled. סָפִין m. Tegumentum, a covering. סָפִיטָה f. Navis tecta, a covered ship. סָף סָפָה m. Limen, a threshold; pelvis, a bowl. סָפַק Plaudere, to strike, smite, to wring or clap the hands, mourn, or applaud; applaudere, from the striking of hands; m. sufficientia, sufficiency, from the striking of hands as an evidence of it. שָׁפַק Explosio, a clapping of hands. סָפַר Numerare, to number; recensere, to recite, narrare; m. also Chald. סָפִירָה Scriba, a writer; cancellarius, legis peritus, juris peritus, a notary, one skilled in the law; m. enumeration, a reckoning up; liber, a book, from the enumeration it gives of what is contained in it; an epistle, epistola, also m. סָפִירָה f. Numeratio, a telling. סָפִיר Sapphirus, gemma, a kind of precious stone, a sapphire, so called from the number of gold coloured spots with which it is beautified. מַסְפָּר m. Numerus, a number. Chald. אֶסְפֵּרָה Celeriter, quickly. סָקַל Lapidare, to pelt stones; to cast or

remove stones, elapidare. מ. סרת. Vinculum, a chain, Psalm ii. 3. R. אסר To bind, also from the same root מ. סר. Vinculum, a chain, Psalm cxvi. 16. טר To turn aside, R. סור. טרב To refuse; m. refractarius, rebellious. מ. סרבליש. Chald. Pallia, mantles; textit, to cover; a mantle, from its covering the body. מ. סרין כרה. Lorica, a coat of mail, armour, brigandine, from טר To turn, because it turns offensive weapons from the body. כרה Redundare, to stretch as a luxuriant vine, to spread, hang over; luxuriare, to abound; m. redundantia, superfluity. מ. סרבין סרך. Chald. Eparchi, princes, from טר or שר A prince, and כ As. מ. סרין שר. To rule; satrapæ, princes; tabulæ, records, or the laws of princes. טס To serve, to minister, to attend. מ. סרס. Eunuchus, a lord of the bed-chamber, cubicularius; aulicus, a chamberlain, eunuch, &c. טרעפא. f. Ramus, ramusculus, a branch; f. טר To decline, and עף To move, from the easy moving of the branches by the wind. טרף To burn, also מטרף Vespillo, a bearer of dead bodies to the grave, or to be burned; ustor, a burner, an uncle, or rather a beloved friend, a crier, or rather one who anoints the dead body and prepares it for burning, or to be interred. מ. טרפא. Chald. Paliurus, a nettle, from טר A thorn, and רפר To spread, a wide spreading thorn or nettle. טר Refractarium esse, to decline, or rebel, that is, to decline from the path of duty; m. refractarius, a rebel. טר To stir or raise up. מ. טתי. Hiems, winter, the boisterous part of the year. טת Obturare, to shut, seal. טת Abscondere, to hide, also מטהור מטהר. מ. טת. f. Absconsio, a hiding place; latebra, a den; occultum, hidden. Chald. מטהרתא. f. p. Abscondita, places concealed. Chald. טת Destruere, to destroy, demolish, dissolved, demolished.

ע

Is the sixteenth letter of the Hebrew alphabet, is of the class of radicals, its name עין signifies an eye, of which perhaps it is a symbol. מ. עב. A thick cloud, R. עיב. מ. עביב עבב. R. עבה To be thick or gross; trabes, beams, or planks, from their thickness. עבר Servivit, to serve; coluit, to cultivate the ground; operatus est, to labour; Chald. fecit, to make; m. servus, a slave, or servant; opus, a work. Chald. עברא. f. Servitus, bondage; ministerium, service; opus, cultus, labour of the ground; famulitium, attendance. עברא Servitus. עבירה

עכרה f. Chald. Opus. m. p. Facta, things done. עכר Densum, to be thick; obesatum esse, to be gross. עכר m. Densitas, thickness. עכר m. Densum lutum, thick clay, from עכר Thick, and עכר Clay. עכר To turn aside, divert; pignora cepit, to take or rather turn aside his pledge; to borrow by giving a pledge. עכר m. Pignus, a pledge. עכר Transire, to pass over; præterire, transgredi, to die, or to finish this life by passing our appointed time, to conceive; semen maris in uterum transire facit, et non evomit. What, saith the Poet, would offend the eye in a good picture, the Painter casts discreetly into shades; to oppose by bars passing across, to enrage by passing in our anger over the bounds prescribed to us; m. vadum, a ford; transitum, a passage; cis, on this side; ultra, beyond; Chald. transitus, a passing over; trans, beyond; Heber, the proper name of a man. עכר Hebrews, an Hebrew, from Abraham, who during his pilgrimage passed from place to place. עכר m. Proventus, food, which comes or passes from the land, corn of last year. עכר Propterea, on this account; ut, as, &c. עכר f. Ponto, navis, a passage boat; excandescencia, flashes of fire, from their sudden passing away. עכר f. Vadum, a ford. עכר Mucidum fieri, to become rotten or mouldy. עכר To wrap, to twist, contorquere. עכר m. Contortum, twisted; densus funis, a thick rope, a shell. עכר f. Densa, thick; implexa, complicated. עכר To be joined, or set upon one, to dote; adamare, to lust, or desire strict conjunction of love or affection; m. amator, a lover, amasius, also עכר Organum, an organ, from its lively sound. עכר R. עכר To prepare cakes. עכר f. Adamatio, a doting upon a person. עכר f. A feast, Psalm xxxv. 16. עכר m. Rotundum, round; m. vitulus, a calf, from its fitness for the waggon, or to tread out the corn with a circular motion. עכר m. Inauris, an ear-ring, from its roundness. עכר f. Plastrum, a car, or waggon, which is rolled forward on wheels, vitula. עכר Plastrorum ambitus, a waggon way, orbita, circles, a trench, or place marked by the rut of wheels, a path, from its turning about, Psalm lxx. 11. עכר Anxium esse, to be grieved. עכר Retardare, to tarry. עכר m. Arabic, To go to, returning; hirundo, a bird of passage, a crane, a swallow. עכר To assemble, R. עכר Statuminare, to support. עכר To pass on without limitation, transire; ornare, to adorn, or cause to put or pass on, to support, confirm, or carry our thoughts beyond what is apparent or present, to some distant or further matter or thing; Chald. transivit, to pass.

ערי Ornatus, adorned; os, the mouth, or rather testimony, (see Parkhurst.) מ. עריב m. p. Remotiones, things which may be removed, as ornaments. ער Beyond, further, besides; as a particle, usque, even; donec, till; dum, whilst; adhuc, as yet; eternitas, eternity; seculum, an age, from being time to come; praeda, spoil, from its passing or being taken away, to take away, Psalm cxix. 61. ערן Oblectare, to live delicately; m. voluptas, pleasure. ערנא Oblectatio, delight. ערניא Voluptuaria, pleasant. ערניו Voluptas. מ. מעריניא m. p. Deliciæ, pleasures. ערנא Chald. Tempus, time, R. ערה To pass without limitation. ערף To be superabundant, redundare, superesse. ערר Ordinare, to separate, sever, set; disponere, to place, to fail, or setting apart in one place causes a failure in another, disposed, or set apart, weeded, or dressed as a vineyard, by separating the clods of earth; m. grex, a flock, because separated or set apart at the will of the owner. מערר m. Sarculus, sarculum, a rake, a spade, &c. from their separating the particles of earth in digging. ערש Arabic, To feed; m. lens, lentils, a kind of pulse. עב עוב Obnubilare, clouded, or covered, from עבר To be thick, or gross. ענ ענת Placentas coquere vel parare, to bake. ענא f. ענת m. Placenta, a cake. ער Dispoliare, to spoil; testari, to witness. מ. ער Testis, a witness; testimonium, a testimony. תעורה עורה ערה f. Testimonium. ער Adhuc, as yet; amplius, more; deinceps, then. ערה Perverse agere, crooked, done wickedly, to pervert; m. perversitas, wickedness; perversus, wicked. ערה f. Chald. Iniquitas, iniquity. מ. ער Iniquitas, perversitas. ער Congregare, to gather, to assemble. ער Inique agere, to act wickedly, from עלה To ascend, or exalt one's self in arrogancies; m. infantulus, lactens, fœtus, a young child, from its ascending in years. עלה f. p. Lactentes, fœtæ, sucklings; m. ער עלה f. Iniquitas. עלה עלה f. Summa iniquitas, the greatest iniquity; nequitia, naughtiness. ער To dwell. ערה f. Tempus, time, as of marriage. מער m. מערה f. Habitaculum, habitatio, a dwelling. ערף To vibrate, to move with a vibratory, or tremulous motion; volare, avolare, evolare, convolare, to fly; m. avis, volatile, a bird from its flying. ערה Obscuritas, darkness, or corruscation of light so dazzling as to make darkness. ערה Obscuritas maxima, the greatest darkness. ערפער m. d. Palpebræ, the eye-lids, from their vibratory motion. מער m. Obscuritas. ער Consilium inire, to purpose. ער Premere, to press; arctare, to restrain. ערה f. Constrictio, a binding; pressura, pressure. ער To raise,

lift up, excitavit, restauravit, suscitavit; evigilare, to awake; m. Chald. עיר Vigil, a watcher, from his being raised to take care of the affairs of men; inimicus, an enemy, or one raised up against us. עיר Chald. Gluma, chaff, from its being easily raised by the wind; m. cæcus, blind, from עיר To make bare; where the י is radical and immutable. מ. עיריון Cæcitas, blindness, that is, bare, or deprived of sight. עש To assemble, convenire, from עשר To make, or to form as an army. מ. עיש Arcturus, a constellation, from the assemblage of stars of which it is composed. עיר Pervertit, subvertit, to bend, to subvert. עירא f. Perversitas, wickedness, or bending from the path of rectitude or duty. עו R. יעו To be strong. עוב Reliquit, to leave; deseruit, to forsake, leave off, dismiss, to help, as the burden of an ass, that is, to dismiss it from him, or assist him with it, to repair, as the building a wall, to fortify. מ. עונדינא p. Nundinæ fairs, or market places where goods are left for sale. עון Corroborare, to strengthen. מ. עו Fortis, brave, arising from strength; robustus, strong; durus, hard; robur, strength. עון עו Robur, robustus; f. capra, a goat, from its strength. עואל The name of the goat sent into the desert with the sins of the people, from עו A goat, and אל To go away. עוניא Haliæetus, an eagle of the marine species, from its great strength. מ. עון Robur, arx, a tower, from its strength. עק Munitiones, castles, or places of strength. Circummunivit, circumsepsit, to surround, fenced round. Chald. עוקא f. Annulus signatorius, a ring which surrounds the finger. עיר Juvit, to help; m. also עירא Auxilium, help. Omnimodum auxilium, help of every kind; atrium, a court, or rather a square work raised above the pavement, from helping or causing the king, when he dedicated the temple, to be seen and heard by all the people; diazoma, broad footsteps in the stairs; projectura, a jutting out upon which the priests stood when they sacrificed, from the assistance, or help they derived from them, prominentia. עט To move, remove, or cast away with velocity; m. stylus, calamus, a pen, from its velocity moving along in writing. עטר Obvelare, to cover; amicare, to dress; amictus, dressed, opertus fuit, operuit. מ. מעטר Amictus, clothed; pallium, a cloak. מ. עטל Vespertilio, the bat, from עט To fly, and עלך Darkness, from its flying in the twilight. מ. עשין עטן Multrale, a milk pail, from עטר To involve or cover, from its involving or holding the milk. עטר Operiri, to obscure, to cover; deliquium pati, to overwhelm or to cover with affliction. עטפי Obruti,

overwhelmed; serotina, late, arising from weakness. **מעטפות** f. p. Amicula, mantles, or rather mufflers, from their covering the faces of the ladies when they appeared in public; pallia, cloaks. **עטר** Circumcingere, to encompass; circumcludere, to gird; coronare, to crown. **עטרה** f. Corona, a crown. **עטש** the cognate root in Arabic **עטס** signifies To sneeze. **עטישה** f. Sternutatio, sneezing. **עיר** m. Cumulus, a heap, from Arabic **עיי** To erect, from its being raised up. **עטש** Involare, irruere in aliquem, to fly upon any person. **עיש** m. Avis rapax, a bird of prey, from its seizing its prey. **עב** To collect, to gather together, consociate. **עיס** m. Robur, strength; fortitudo, bravery or strength, arising from associated numbers, &c. **עין** c. more frequently f. Oculus, the eye, R. **ענה** To act upon some person or thing; the eye, from its returning or reflecting the images of external objects united upon the retina; fons, a fountain, from its resemblance to the eye, or because it returns to the surface of the earth that water which it receives from the clouds; superficies, the surface, or that which appears to the eye; color, the colour of objects. **עין** Oculans, viewing with the eye. Chald. **ענינ** Oculus. **מעין** m. Fons. **עף** To vibrate, to flutter. **עף** Lassum esse, to be weary; m. lassus, wearied, swooned, thirsty, or fluttering or panting from fatigue, fear, thirst. **ער** To raise up, lift up one's self, or be raised. **עיר** f. Urbs, a city, from the bustle or stir to be found in it; m. pullus asini, the foal of an ass, from its being more sprightly than its parents. **עכבר** m. Mus, a mouse, from Chald. **עכל** To eat, and **כר** A field. **עכביש** m. Araneus, a spider, from Arabic **עכב** Nimble, and **כבש** To subdue, from the spider dispatching its prey quickly. **עכס** To confine; m. compes, tinkling ornaments for the feet; ire, ac si compedes pedibus alligatæ essent, to go, or dance as if the feet were bound with fetters. **עכר** Turbare, conturbare, to trouble. **שוב** m. Aspis, an adder, or asp, from **עך** Arabic, to bend, to bend, and **שוב** To return, from its bending, or returning upon itself. **עלן** To stammer, or stutter; m. balbus, a stammerer; balbutiens, stuttering. **עלה** Ascendere, to mount up. **על** m. Chald. **עליא** Excelsus, elevated, excellent. **עלי** Super, above, supra; contra, against, adversus; coram, before; propter, eo quod, on account of; ad, to; apud, at; juxta, nigh to; secundum, according to; in, in; per, by. **עלין** m. Excelsus, supremus, very high. **עליר** f. Superius, higher; Chald. cænaculum, a parlour, or upper room. **עליר** Idem, the same. **עולה** f. Ascensus, a burnt-offering which ascends in flame; holocaustum, a

whole burnt-offering. עלון f. p. Chald. Holocausta, whole burnt-offerings. עלה m. Folium, a leaf, from its ascending or shooting from the tree; ascensus, a rising; gradus, a step, which raises us somewhat higher. עלי m. Pistillum, a pestle, which by moving up and down brays things in a mortar. מעל Elevatio, a raising. ממעל Supra, superne, above. מעלה m. Ascensus, suggestum, a pulpit, from its elevation; gradus, dignitas, high rank; excellentia, excellence. תעלה f. Aquæductus, a place where waters may ascend or rise, a place to hold water; emplastrum, a plaster to lay on a graff when the bark is gone; curatio, a raising up, or healing. עלו Exsultare, to rejoice; m. also עליו m. Exsultabundus, to rejoice very much. עלט To be gross, thick. עלטה f. Tenebræ, darkness; caligo maxima, very thick darkness. על R. עלה To ascend; fecit, to do; operatus est, to effect, mock, contrive; racemavit, to gather grapes, (see Parkhurst.) עולי m. Jugum, a yoke, which ascends, or is put upon the neck of a beast. עולי Parvulus, puerulus, a child, or a young one, from his ascending years, &c. מעולי Parvulus. עלי m. Catinus, a furnace, from the ascending of the fumes. עליה f. Actio, opus, facinus, an action, or an arriving at an action. עלה f. Chald. Occasio, an occasion; causa, a cause. עלולות f. p. Racemationes, gleanings grapes; racemi, bunches of grapes. מעליה m. Nequitia, wickedness, from כל Not, and יעל Profit. מעליה m. p. Actiones, deeds. מעלולות m. p. Facinora, actiones, ludificationes, sports. עלה f. Chald. Accessit, to enter, intravit. מעלי Chald. Occasus, a setting as of the sun, a going off of the solar light from one hemisphere to another. עלה Latitare, to lie hid; occultum esse, to be dark; m. adolescens, a youth unmarried. עלמה f. Adolescentula, an unmarried young woman, from the retired state in which, in eastern countries, they lived before marriage. עלומים m. p. Adolescentia, youth, or the time of youth. תעלומה f. Absconditum, hidden, or secret. עלים Chald. עלים m. Seculum, an age, or time concealed from man, whether bounded as time, or unlimited as eternity. על Exsultare, to move quickly to and fro. על Sorbere, to swallow; lambere, to lick. עליו m. p. Chald. Costæ, the ribs, from Heb. עלה A rib. עלה Tegere, to cover; animo deficere, to faint. עלה m. lassum, wearied; defectum, faint. על Exsultare, to exult, leap for joy. עליה f. Exsultatio, leaping for joy. על Arabie, To adhere. עלוקה f. Sanguisuga, a leech, because the leech clings fast in sucking the blood. עמד Stetit, to stand; substitit, to halt; mansit,

permansit, to remain. עמוד m. Columna, a pillar which stands, or is sustained itself, and supports other things. עמדה f. Constitutio, a station, as of a commander with his army. עמדי from עמד To stand, and י me, that is, in my standing, or mecum, with me. מעמד m. Status, a state; statio, a station, constitutio. עמל Laborare, to labour; molestiam afferre, to bring toil; m. laboriosus, toilsome; molestus, troublesome; labor, toil; molestia, trouble. עמם Tegere, to hide, abscondere; obscurare, to darken, to cover. עב To collect, gather; c. more frequently m. populus, a people, a collection or society of men. Chald. עמא עמא Idem, the same; cum, with; juxta, prope, near; apud, at. עמש עמש To lift, bear, or hold up. מעמסר f. Onus, a burden, any thing born. עמק Profundum esse, to be deep; deepness, profundity. עמוק m. Profundus; vallis, a valley, from its lowness, abyss. עמר To press, squeeze; manipulos facere, to gather sheaves; gomer, an omer, or dry measure, from its being the smallest or most compressed measure of things dry known to the ancient Hebrews; Chald. lana, wool, from its great power of being compressed. עמיר m. Manipulus, a handful, from its being held or squeezed. עמיר א particle, over against, near, according to, R. עב To collect, gather together. עמיר Socius, a companion; proximus, a neighbour, from their associating together. ענב m. Uvæ, grapes, from their growing in clusters, for the Rabbinical writers use the root for connecting, joining. ענו Delighted, delicious, deliciari. ענו m. Delicatus, delicate. הענו Delicia, dainties. ענר Alligari, to bind, annectere. ענר To act upon some person or thing, to sing or to answer; respondit, to humble, oppress or afflict; exaudivit, to hear perfectly; cantavit, afflixit, humiliavit; m. an answer. עני m. Mansuetus, humilis, humble, gentle. עניר f. Mansuetudo, gentleness; humilitas, lowness. עני m. Afflictus, harrassed; pauper, poor, from oppression, also עניר f. Afflictio, affliction; paupertas, poverty. ענין m. Occupatio, any troublesome business. עניר f. Ulula, an owl, from the manner of their crying or answering one another. מענר m. Responsio, an answer; sermo, a speech; f. jugerum, a furrow, from its being acted upon by the plough. ענן m. עננה f. Nubes, a cloud, which arises from the earth or sea in vapour, and returns back again from the air or heavens in rain; prognosticare, to foretell from the clouds. ענני Præstigiatores, those who pretend to foretell destinies by the clouds. ענניר f. Præstigiatrix, an auguress. ענה To shoot, send forth shoots; m. ramus, a branch; ramosus, frondosus, full of branches or leaves. ענק To en-

compass; m. torques, a buckle, a collar; Anak, the name of a giant. ענש Mulctavit, to fine; punivit, to punish; m. mulcta, a fine; pœna, a punishment. עסס Calcare, conculcare, to tread. עסיס m. Succus, juice; mustum, sweet wine, the juice pressed from the grapes by treading; sweetness. עף To vibrate, to flutter. עפא Chald. עפיא עפי Ramus, a branch; frons, a leaf, which are waved to and fro by the wind. עפא f. A mountain which melts, or wearies the traveller, R. יעף To melt. עפל To be elevated, raised up; m. clivus, the ascent of a hill, high place, tower, haughty, to dare, to lift up. עפליס m. p. Hæmorrhoides, painful swellings, emroids, or piles. עפר To comminute, reduce to dust or powder; m. pulvis, dust; hinnulus, a fawn, from its skin being, as it were, dusted or covered with white spots. עפרא f. Plumbum, lead, from its power of being reduced to powder or dust. עץ m. R. עצא To fix, to plant, lignum, wood; arbor, a tree, a plant, from its being fixed or placed in the ground, also m. counsel, R. יעץ. עעב Dolore afficere, to labour, to grieve, to afflict; m. dolor, pain; molestia, trouble; labor, toil; idolum, an idol, from the pains taken by their deluded worshippers in forming and decorating them. עעבון m. מעעבא f. Dolor, labor. Chald. עעב Dolens, grieving. עער To cut, cut off, also מעער m. Ascia, securis, an axe, or hatchet, from their power of cutting off; a file. עער To fix, make firm or steady, to fix the eye so as to devise froward things; connivere, to dissemble; m. spina dorsi, the back-bone, from its strength or firmness. עעל To be lazy; m. piger, a sluggard. עעלא f. Pigritia, sluggishness. עעב Potentem esse, to be strong; c. more frequently f. as a bone, from its strength; corpus, a body. עעב Robustus, strong; numerosus, strong from numbers. עעבא f. Robur, strength. מעעבא m. Vires, powers. עער To restrain, cohibere; to stay, detinere; to be closed, claudere, includere; m. imperium, restraint; oclusio, shutting up; coarctatio, construction. עערי עערי f. Interdictio, a forbidding; dies interdicti, a solemn feast day on which men were restrained from labour; a solemn assembly, cœtus ferians. מעעור m. Prohibitio, a prohibition; impedimentum, a hindrance. מעער m. Coercitio, restraint, imperium; m. oppression. עק R. עק To press. עקב The end, extremity, or utmost parts; m. calx, extrema pars, the heel, sole of the foot with regard to its situation compared to the other parts of the body; merces, a reward, or the consequence of any thing good or bad; to support or hold the heel; vestigium, a track, or place for the sole to tread. עקוב m. Fraudu-

lentum, base; curvum, crooked; pravum, wicked. **עקבה** m. Vestigiata, supplantation, deceit. **יעקב** Jacobus, Jacob; fraudulentus, fraudulent, from his deceiving his brother. **עקב** Emolumentum, fructus, præmium, the emolument, the fruit, the reward; extremò, at last; tandem, at length; ad finem usque, even to the end; pro, for; propter, on account of; quia, because; eo quod, on that account, all particles denoting the end or consequence. **עקר** To bind, colligavit. **עקר** m. Cruribus varium, ring streaked, or, as it were, bound with stripes or streaks of a different colour. **עק** To confine. **עקרה** m. Peribolus, a wall enclosing any place; septum, an enclosure, a battlement round the roof of an house to confine or keep the inhabitants from falling. **עקל** To be crooked, perverse, also **מעקל** Perversum, tortuosum, obtortum, crooked, perverse. **עקלחון** m. Tortuosus, crooked. **עקלקל** f. p. Tortuosa, things very crooked. **עקר** Extirpare, to cut, cut off, to wound, to root up; enervavit, to weaken, to hamstring, or cut the sinews; c. sterilis, barren, or made unfruitful; m. stirps, a stem cut off the tree; indigena, a native born in the same place; Chald. radix, the root, stirps. **עקרב** m. Scorpio, a scorpion, from **עק** To pass, and **רב** Great; a kind of insect that with its snout fastens violently upon people so that it cannot be plucked off without great difficulty. **עקש** Pervertit, to pervert; subvertit, to overturn; m. perversus, wicked. **עקשור** f. Perversitas, wickedness. **מעקשור** Perversitates, various crimes. **ער** f. Urbs, a city, **עיר** the same; Psalm ix. 7. to awake, **עור**. **ערב** Miscere, to mix; spondere, to promise freely; fide jubere, to be surety; oppignorare, to pawn; amœnum, suave, jucundum esse, to be pleasant; m. suavis, dulcis, sweet; mixtio, a mingling; miscellanea turba, a crowd; vespera, evening, or mixture of light and darkness; colluvies, vermin, or a mixture of insects; corvus, a raven, from its dark colour; Arabia, or the wilderness, affording a horrid mixture of rugged rocks. **ערבה** Campestris locus, desertus locus, a wilderness, also **ערבון** m. Sponsio, arra, pignus, a pledge. **ערביס** m. p. Salices, a species of willow whose leaves are of a mixed colour, green on the one side, and white on the other. **מערב** m. **מערב** f. Occidens, the west, where darkness, as it were, mixes with the light; commercium, traffic. **העריבו** f. p. Sponsionea, securities. **ערו** To stretch; glocitavit, to cry as a stag, or stretch the voice. **ערינה** Areola, a little bed, or quarter in a garden, from its being stretched. **עירור** Onager, a wild ass, from its braying. **ערה** To make bare; nudare, naked, emptied; evacua-

vit, discovered. עירור f. Nakedness, nuditas, pudendum. עירור f. Retectio, resecta, nuda, naked. עור Cutis, pellis, the skin, from its pouring out perspirable matter. עירור f. p. Papyri, shrubs growing in marshes. עירור m. Nudatus indiquaque, naked altogether; myrica, a blasted tree quite naked, or stripped of its foliage. מער m. Nuditas, nakedness. מער m. Denudatio, a stripping bare; f. spelunca, a cave; fossa, a ditch, a place hollowed out. מער m. p. Nuditates, literally, if we may be allowed to use the word, nakednesses. ער Ordinavit, to set in order; instruxit, taxavit, to reprove; m. ordo, rank; dispositio, order; estimatio, value. מער m. f. מער Ordo, dispositio, acies, the order of battle. ער To be superfluous; præputium amputavit, to take off the foreskin; m. incircumcised, having the superfluous foreskin. ער f. Præputium, the foreskin, stoppage, or impediments or hindrances to men's receiving, believing, and obeying the will of God, having an allusion to the spiritual design of circumcising, the word being transferred to the heart and ear to denote evil lusts and affections. ער To be naked. Hiphil ער Astutum esse, to be crafty. ער m. Astutus, cunning. ער f. Astutia, craftiness, as persons who wish to show great activity of body free themselves of every incumbrance, as of clothes, so it denotes great energy of mind, in a good sense as in prudence, so in a bad sense as in craftiness, or deceiving. ער f. Acervus, a heap, as of naked corn that is stripped of its straw and husks. ער m. Platanus, the plane-tree, so called from the bark naturally peeling off and leaving the trunk naked. ער Nudus, naked; nuditas, nakedness. מער m. p. Persons or things that are naked. ער To knead. ער f. p. Massæ, farinæ, paste, or that which has been kneaded. ער Stillare, to distill, to fall down in drops; decollare, to cut off or break the neck; diruere, to break or pull down; m. cervix, the neck, from the vertebræ being like a succession of drops. ער m. Ruinæ, different kinds of ruin. ער Caligo, darkness, from ער To flow down, and אפל Thick darkness. ער To agitate; violentia uti, to use violence; formidavit, to put in fear. ער m. Violentus, violent; formidabilis, dreadful; tyrannus, a tyrant. ער m. Ruptura, a fracture, a bruise. מער m. Pavor, fear. מער f. Violentia, violence. ער Fugere, to flee, fled. ער m. Arteriæ, the arteries, from conducting the blood purified from the lungs. ער m. R. ער To be empty; solitarius, alone, barren, or empty of children. ער f. Arabic, To form an out-house or stall; sponda, f. lectus, a bed,

from the particular part of the dwelling it occupies. עשב Arabic, To germinate; m. Chald. עשבא m. Herba, an herb, or grass. עשר Facere, to make; parare, to prepare; acquirere, to acquire; magnificare, to enlarge; aptare, to fit. מעשר m. Opus, opificium, a work. עשן Fumare, to smoke; irasci, to be angry; m. fumus, smoke, calamity, or the consequence of violent smoke or anger; fumigans, smoking. עשק Opprimere, to oppress, also m. lis, strife; contentio, contention. עשקו f. Oppressio, oppression; fraus, fraud. עשקו m. Oppressor, an oppressor. מעשקו f. p. Oppressiones, oppressions. עשר Ditari, to grow rich, gather tithes; m. divitiæ, riches. עשיר Dives, rich. עשר Decimas dare aut recipere, to give or receive the tenth part; c. Chald. decem, ten. עשרו m. more frequently f. Decem, ten. עשירי Decimus, the tenth. עשירי f. Decimatio, the taking a tenth. עשרים c. Viginti, twenty. עשרון m. Pars decima, the tenth part. מעשר m. Decima, the tenth. עשש Depasci, to corrode; contabescere, to waste. עש m. Tinea, a moth, from its power of destruction. עש To shine; nitidum esse, to be smooth; m. nitor, shining. עשית Chald. Cogitare, to think. עשית m. Nitidum, tersum, clean, neat. עשתי Unus, one, from עשה To make, and ש A foundation; unity, from its being the foundation number. עשהו f. Cogitatio, thought, or rather splendour, which makes excellent sense. Daniel vi. 4. עשהות f. p. Cogitationes, thoughts. עשהו f. Grex, a flock, from עשה To make, and הר A compass, or town, from the flocks going round in seeking their pasture; it is also the name of an idol in the form of a sheep, which the Philistines and Zidonians worshipped. עת c. Tempus, time. עת Paravit, to prepare. מ. עת Paratus. עת m. p. Hirci, he-goats; duces, leaders; parata, prepared for sacrifice, &c. עת To be burnt up, darkened. עת To remove, withdraw, transferri; consensescere, to grow old; m. durum, hard; durable, lasting from age. עתיק m. Antiquus, ancient, or permanent, that has long endured removal backwards and forwards. עת To expand; supplicare, deprecari, to supplicate, or expand the heart in prayer to God; also עתה f. Abundantia, abundance. עת m. p. Supplices, those who petition. עתה To speak seasonably. עת Tempus, time. עת Tempestivus, seasonable. עתה Nunc, now; jam, already; modo, just now.

פ

Is the seventeenth letter of the alphabet. פא f. A side, or extremity, as a particle, here, or on this side. פאר f. Angulus, a corner; latus, a side; plaga, a part of a country; m. a captain, from his being at the extremity, or head. פאר Ornare, to adorn; glorificare, to glorify; scrutari ramos, to beat the boughs. פאר f. Ramus, a branch, from its sending out the leaves and thereby adorning the tree, also פאר f. Ornatus, adorned; decor, renown; gloria, honour. פאר m. Elegantia, elegance; nitor, splendour. פו To fail, R. פו. פו To fail, to faint. פני m. p. Grossuli, green figs, from their tendency to fail, or fall off the tree. פול To pollute, defile; m. also פול m. Abominatio, unclean thing, or abominable. פנע Occurrit, to meet; incurrit, light upon; irruit, to slay, or fall upon a person violently, so as to take the life; to beseech, or to meet with a person to petition or intercede, intercessit; m. occursus, chance, or meeting unexpected; casus, an accident. מפנע m. Scopus, a mark to shoot at. פו To faint, to be weak; piger, slow from weakness; lassus fuit, to be weary m. cadaver, a dead body, from its inability or loss of life. פנע Occurrit, to meet. פרו To separate, or deliver; redimere, to redeem or separate from evil. פרו m. Redemptio, redemption, or the price of redemption. פרו פרו f. Redemptio. m. פרו R. פרו To deliver, &c.; a plain or country separated from others; palatium, a palace or pavilion, or dwelling separated from others, a couple, or pair, because separated from the rest. פרו Redimere, to redeem, &c. פרו m. Adeps, fat; intestina, the intestines, also the midriff, caul, &c. from the fat found on them, or near them. פרו To obvert, or turn inwards; m. os, the mouth; the ה in this word in construction or government is changed into ו; acies gladii, the edge or the mouth of a sword. פרו plural. פרו פרו. פרו Juxta, nigh to; secundum, according to. פרו Hic, here; huc, hither. אפו אפו Unde, whence. אפו Ubinam, for where. אפו Nunc, now. פו Cessare, to slacken, intermittere; deliquium pati, to faint. פו f. Intermissio, cessation. פו Afflare, to expand, to blow, spread out; aspirare, to breath, to speak; to entangle or snare, illaqueare. פו m. Favilla, a spark, or ashes, R. פו To blow, from the necessity of air to the combustion. פו Laqueus, a net. פוך

פך To dissolve; m. fucus, alkanet, an herb that dyes of a red colour; carbunculus, a ruby, or rather some substance the colour of the ruby, which they dissolved, and with which they painted their eyes, hence to paint. פלר m. R. פלר To separate, sever, divide, distinguish; faba, a bean, from their growing separate in the pod, hence pulse, or seeds like beans. פת m. Os, the mouth, R. פת not used in the Hebrew, but in the Arabic it signifies, To fill, hence the mouth, because filled with food. פון R. פון To turn one's self; hæsitare, dubitare, anxious or uncertain state of mind, dubious. פן Ne forte, lest; ne, not; ut ne, that not, a particle of doubt. פון R. פון To let loose, to open; spargere, to scatter; dispergi, to overflow. מפיץ Mal-leus, a hammer, a club, from the power of breaking, or letting loose. פון f. p. Dispersiones, things that are broken or scattered. פון נפק Vacillavit, to totter, to stagger; protulit, to go forth, R. נפק To bring or draw forth, to produce, or bring into action, to bring up. פון פיק Titubatio, staggering. פור R. פור To break, burst out, to bear fruit, disrumpi. פור f. Torcular, a wine press, from its squeezing the grapes. פור m. Sors, a lot, or a small broken piece put into the urn. פוש R. פוש To spread; abundare, augescere, to grow, to increase; m. פוש Abundantia, abundance. פור f. R. פור To part, to divide, a hinge, or rather flat pieces of gold of which the parts of the door were formed; m. pudendum muliebne. פון Solidity, compactness, strength; aurum solidum, gold, from its solidity. פון Roborari, to strengthen, consolidari. אופן The proper name of a place, which is called Ophir. פור Dispergere, to disperse. פור Pavit, to fear; m. pavor, fear, or shaking. פח To breathe, R. נפה. נפה R. פח To expand, also פח Dux princeps, chief governor, from their power in ruling being extended, or expanded. פחון To overflow; m. levis, light; instabilis, unstable from levity; swift, rapiditas. פחון Levitas, lightness. פח m. R. נפה To breathe, or blow with a blast of air; carbon, pruna, live coal, where the fire is still, as it were, blowing. פח m. Chald. Figulus, a potter, in the Syriac the verb denotes, to form, to fashion, hence a potter, a former, &c. פח To dig, dig up; m. fovea, fossa, a pit, or hole, because it is dug. פחת f. Corrosio, the corrosion, erosion, or inward fretting of the leprosy. פטר m. Topazius, vel smaragdus, a topaz, or emerald; in Arabic the verb denotes, to dig, or to search after, hence a topaz, &c. may indicate that it is dug for, or searched after. פטר To open, let loose, laxare; demittere, discedere, to permit, break forth,

elip away ; m. also פטר f. Apertio, an opening. m. p. Dimissi, sent away ; liberi, free ; apertiones, openings. פטש To strike, also m. פטיש m. Malleus, a hammer, from its striking. Chald. פטישין m. p. Subligacula, turbans, or any covering for the head. פד פיר To die ; m. oppressio, calamity, infortunium, death. פיד To be or grow fat, in Arabic, hence פידמ f. Plicatura, strigæ, fat, or folds of fat. פך To dissolve, disjoin, set loose, or poured, hence פטר Manare, to flow or set loose, effluere ; m. פך Lenticula, a vial, or small vessel. whence oil was poured or dropped in anointing. פלא To be extraordinary, high, marvellous, mirum esse ; occultum esse, hidden, or beyond one's expectation ; m. also פלאי m. Mirabilis, wonderful, mirum. מפלאר f. p. Mirabilia, wonderful things. פלו Divisit, to divide ; m. rivus, a river, a stream, from being the division of land ; Chald. particula, a division, a half. פלטר f. Classis, divisio, a division. פלטר f. p. Partes, divisions ; rivi, rivers, classes, fleets, or divisions of ships. Chald. פליטר f. Divisum, the thing divided. פלנש f. Concupina, a concubine, from פלנ To divide, and נש To approach. פל To fall, R. נפל. פלר f. Tæda, a torch, or rather, perhaps, warlike preparations ; in Arabic, as a verb, it signifies to cut, hence the scythe, or cutting instrument with which their military chariots were armed. פלר Segregari, to separate, to select, separari. פלתי Aliquis, some certain one, I know not whom, from פל To keep secret, and ני That is secret from me. פלה Dissecuit, to cleave, cut, split ; m. fragmentum, a fragment, or piece split ; Chald. servivit, to serve, or worship, coluit. פלח m. Ministerium, service. פלט Evasit, to escape ; liberavit, to free ; eripuit, peperit, to bring forth. פליטר Evasor, one who has escaped ; evadens, escaping. פליטר f. Evasio, escaping ; liberatio, freedom ; reliquæ, remains. מפלט m. Effugium, a flight. פלך To support, sustain ; m. scipio, a staff with which a man supports himself in walking ; colus, a spindle, or distaff, which supports the flax in spinning ; tractus, a country, because measured by the staff or pole. פלך Judicavit, to judge, or separate between the good and the bad, in pronouncing judgment ; to intercede, oravit ; supplicavit, to supplicate. פליר m. Judicarium, judgment ; m. p. judices, judges. פליר f. Judicium, sentence. פלר f. Precatio, oratio, a prayer. פלס To make level or even ; libravit, to weigh, to make straight ; consideravit, to consider or weigh arguments ; m. statera, a steelyard, or lever for weighing. מפלש m. p. Pondera, weights. פלץ Tremere, to

tremble; to have tremulous motion, contremiscere. תפלצור פלצור f. Tremor, trembling, terror, horror, dread, fear. מפלצור f. Idolum, an idol, from its shaking or trembling. פלש Volutare se, to roll one's self, to wallow, to cover. פן Lest not, a particle denoting an uncertain state of mind, from פטר Aspexit, to look, respexit; vertit, to to turn; avertit, to turn from, also פנן f. Angulus, the corner, extremitas, the end; turres, towers at the corners of walled cities; principes, chief of the people. פני m. p. Facies, the appearance, aspectus, the surface of whatever has several faces or aspects. לפני Antea, before those things. מלפני Ab ante, from before. לפני Coram, before; in conspectu, in the sight. מלפני A facie, from the presence. לפני Idem, the same. לפני Coram eo, before him. פני Interius, intimum, inward. מפנימה לפנימה מלפני פנימה Intro, intrinsecus, within. פניני m. p. Margaritæ, pearls, having many sides or faces turned to one for viewing them. פנן To be delicate; m. an ointment, from its delicacy. פנק Delicate educare, brought up or fared delicately. פס To diminish, or be diminished, hence פסא m. A piece, or small part, palm, sole of the foot, being parts of the body small or diminished in comparison of the whole. פסר f. Idem, the same. פסן To divide, to dissect; extollere, to rear, lift up that it may be viewed for division. פסתר f. Collis, a hill, or broken or divided ridge. פסה Transire, to pass or leap over, transilire; claudicare, to be lame; m. transitus, a passage; transilitio, a leaping over; agnus paschalis, the paschal lamb; festum paschatis, the paschal feast; m. claudus, lame. פסל Dolare, sculper, to hew, chip, cut with a tool, also פסיל m. Sculptile, an idol, or graven image. פסנתרין פסנתרין Chald. Psalteria, a psaltery, from Chald. פשש To touch, or rather from the Persic פסני which denotes the striking of the harp, and תר a common termination in that language signifying more. פסס Finished, or the labour in doing it being altogether diminished or done, deficere, imminui. פסי m. p. Particulæ, frusta, varieties, or small shreds, coat of many colours. פער Exclamare, to cry out, as one in labour. פער Operari, to work; facere, to do, operate, prepare, contrive; m. opus, a work; operis merces, the reward of a work. פעב Impulit, to smite; agitate, agitavit; pulsavit, shaking, amazed; c. more frequently f. ictus, incus, an anvil, or that upon which we strike, a blow, vice, now, or that which strikes us at the time. פעמי m. p. Vices, twice, or often it has struck us, incessus, gressus; pedes, feet, or striking with the feet in walking. פעמור f. p. Anguli, bases or angles, or

corners ready to strike against one ; pedes, the feet. **מ. פעמון** m. Tin-tinabulum, a bell, which when struck has a tremulous or vibratory motion of its parts, and agitates the contiguous air so as to give a sound. **פער** To open the mouth ; to set free, distendit. **פץ** Dissipation, R. **נפץ** f. **פצור** Aperire, dilatare, liberare, to open, expand, set free. **פצה** Fragorem edidit, to raise the voice, rejoice, to break ; personuit, to cry aloud. **פצול** Decorticare, to take off the bark, to peel. **פצלול** f. p. Decorticationes, cortices, the different barks or peeling of them. **פצב** Diffringere, to rive asunder. **פצע** To bruise, crush ; vulnerare, to wound. **פצר** Instare, urgere, to compel, urge, persuade, to press hard. **פצירה** f. Lima, a file, from its pressure or rubbing upon iron. **פן** R. **פון** To vacillate. **פקר** Visitavit, to visit, to take notice or care of ; invisit, animadvertit, to care or look for ; defuit, to be wanting, or to care for in vain, to punish, or visit in the way of punishment ; numeravit, to muster ; præficit, to oversee ; commisit, to give in charge ; deposuit, to entrust. **מ. פקר** m. Præfectus, a chief, or head, from the care which he exercises. **פקור** f. Præfectura, superintendence ; visitatio, oversight ; recensio, a mustering ; depositum, a charge. **מ. פקור** m. p. Mandata, commandments, or charges committed by God to man for his observance and regard. **מ. פקרון** m. Depositum, a trust. **פקדור** f. Præfectura. **מפקר** Mandatum, a command ; præfectura, census, a mustering. **פך** Aperire oculos, to open the eye, or the ear ; m. apertus oculis, seeing, videns ; m. apertio, an opening, as of prison. **פקע** To rive, cleave, or burst ; m. colocynthis, coloquintida, bitter apple, from its bursting and throwing its seeds to a great distance. **פר** To break, to rive, shatter, beat, but. **מ. פר** m. Juvenus, a young bull, R. **פרה** To bear or produce fruit, and **פרה** f. Juvenca, a heifer, from their power of breeding. **פרא** To run, also **פרא** m. Onager, a wild ass, from its liberty, or power of running. **פרכר** m. Pars exterior, the outer part, from Chald. **פר** To divide, and **בר** Without, out, outward. **פרד** Separare, to divide ; disjungere, to put out of joint ; m. mulus, a mule, from its being the result of separation, or strange mixture. **פרור** f. p. Grana, grains of corn, from the change they undergo when sown. **מ. פרדס** m. Paradisus, a paradise ; hortus, a garden ; sylva, a wood, from **פרד** To separate, and **רס** To hide. **פרד** Fructuosum esse, to be fruitful ; fructum edere, to bear fruit ; fætificare, to increase. **פרי** m. Fructus, fruit. **מ. אפריון** m. Thalamus, the marriage bed, or rather the litter which Solomon prepared for conveying his royal bride to Jerusalem ; either of these might be so called

from its expected or wished for fruitfulness. **פרור** m. Suburbium, suburbs, from Chald. **פר** A part, and **ברא** Without; being without the city. **פרן** To disperse, or scattered, also **פרון** m. Pagus, a village, where the houses are dispersed or scattered, not so compact as in a city; paganus, an inn, or small village. **פרי** m. Paganus. **פרזל** m. Chald. Ferrum, iron, from **פר** Bright, and **נול** To fuse. **פרה** Florescere, to blossom, to shoot forth; m. flos, a flower; germen, a bud, from their growing. **פררה** f. Pubertas, youth; puberes, young females of a bad character. **פריח** m. p. Pulli avium, the young of birds. **פרט** Syriac, To cut or break off; cecinit, to sing, as with a quavering or broken voice; acini decidui, a cluster of grapes falling off. **פרך** To break, to rend; m. sævitia, fierceness, rigour. **פרכה** f. Velum, a veil, as of the tabernacle, which breaks or divides between the holy and the profane. **פרס** Scindere, dissuere, to rend, to tear. **פרש** Divisit, to part, to break in pieces as bread; m. ossifraga, a species of eagle, from his breaking the very bones of his prey. **פרסר** f. Ungula, a claw, from its dividing, as it were, the hoof. **פרע** To free, set free, or loose, to disengage, revenged, put away; nudare, to strip naked; retegere, to uncover; abstrahere, to take away; m. coma, hair growing loose and free. **פרעור** f. p. Locks of hair growing freely. **פרעט** m. Pulex, a flea, from an Arabic word denoting to inflict a blow, from the biting of the creature. **פרץ** To overflow, break forth, rupit, erupit, irrupit, perrupit; ursit, to press, institit; irrumpere in multitudinem, to swell; m. ruptura, a breach, eruptio, irruptio. **פריץ** m. Irruptor, a robber, violentus, latro. **מפריצ** m. p. Rupturæ, breaches, craggy rocks, or precipices by the sea shore. **פרק** Rumpere, abrumpere, to break off; pull away, eripere; deliver, dilacerare; m. diruptio, laceratum, rapine, pillage; compitum, a parting of a road or way; frustum, a piece of flesh. **מפרק** f. Cervix, the neck, so called from the many breaks or divisions in the vertebræ. **פרר** m. R. **פר** To break; olla, cacabus, a pan, a pot, from its brittle nature, or because what is contained in it is dissolved by boiling. **פרש** To spread, separate; explanare, explicare, to explain by separating the parts under consideration, to stretch out, or extend; m. eques, a horseman, or one who rides distended or astraddle on a beast; fimus, stercus, dung, or that which is separated. **פרשה** f. Explicatio, an exposition. **מפרש** m. Extensio, extension. Chald. **פרשן** m. p. Exemplar, decrees, a copy, or declaration, from **פרש** To declare, and Chald. **נן** A form, or likeness. **פרשנה** f. Po-

dex, the fundament; excrementum, dung, from פֶּרֶשׁ Dung, and שָׁרַר To pour out. פֶּרֶשׁ To spread out, expandere, from פֶּרַשׁ To spread, and ׀ Motion; "how justly, therefore," says Parkhurst, "applicable to the expansion of the clouds, which are perpetually moving or shifting." פֶּרִי f. R. פֶּרֶה To be fruitful; m. Euphrates, the Euphrates, or the river of fruitfulness. פֶּרִיחִים m. p. Proceres, princes, from Arabic נָאֵר High, and רֵחַ Spirit, that is, magnanimous. פֶּשַׁר Dif-fundere se, to spread abroad, diffuse. פֶּשַׁר Discerpere, to tear in pieces, to hew, to dissect. פֶּשַׁשׁ Exuere, to strip, nudare, spoliare, irruere. פֶּשַׁע To walk, or go, gradi; ingredi, to transgress, or pass over the bounds, rebellare; deficere, to fail in duty, prevaricari; m. passus, a step; incessus, a walking; defectio, a departure from duty; rebellio, a rebellion. מַפְשָׁעָה f. Coxendix, the buttock, that part of the body where the legs pass or diverge from each other. פֶּשַׁק Di-varicare, to open or spread. Chald. פֶּשַׁר Interpretari, to interpret; m. also Chald. פֶּשַׁר פֶּשַׁר Interpretatio, interpretation. מַפְשָׁר m. Interpretans, explaining. פֶּשַׁשׁ from פֶּשַׁשׁ To strip. פֶּשֶׁת f. Linum, flax, from the stripping of the bark, filaments, &c. פֶּרַשׁ To part, to divide. פֶּרַא Subito, suddenly, R. פֶּרַא m. Improvidus, not prudent, or not considering consequences, suddenly, or without thought; repente, quickly. פֶּרִיגִיל m. Toga muliebris, a fine garment, ribband, handkerchief, from פֶּרַ m. A piece, and נָרַל To roll, because rolled round the body. פֶּרֶב Chald. פֶּרֶב Verbum, a word; narratio, a declaration; negotium, a thing, from פֶּרַ A piece, or a writing, or a declaration, and נָרַל To respect. פֶּרַ Seduci, to draw aside in a bad sense; persuasit, to persuade; decepit, to beguile; pellexit, to allure. פֶּרֶב m. Simplex, easily persuaded to evil; fatuus, foolish. פֶּרֶב m. Simplex, simple; simplicitas, simplicity; fatuitas, foolishness. פֶּרִיחִי f. Simplicitas, fatuitas. Chald. פֶּרַ Latitudo, breadth, from פֶּרַח To open, aperire; solvere, to loose, retegere; m. janua, a gate, a door, from its opening, ingressus. פֶּרִיחִי f. p. Gladii stricti, drawn or open swords. מַפְרָח m. Sculptura, an engraving. מַפְרָח m. Apertio, an opening; clavis, a key, from its power of opening. פֶּרַח To writhe, wrestle, to turn, luctari, contorqueri, intorquere. פֶּרֶל m. Filum, a thread; funiculus, a rope; vitta, a ribband; fascia, a swathing band, from their being turned or twisted. פֶּרֶל m. Contortissimum, very much twisted. פֶּרֶל m. p. Luctationes, wrestlings. פֶּרַח To stir, move, disturb, or make a commotion; m. aspis, a serpent, an asp, from its power of disturb-

ing the frame by its poison. פתע To break in pieces, as a particle, repente, suddenly; momento, in an instant. פתר Interpretari, to expound. פתרון m. Interpretatio, an explanation. פתשון m. Exemplum, exemplar, a copy, from פתש To examine diligently, and פתן Chald. A form, from its being an authentic form or copy. פתח Frangere, to break. פת f. Frustum, a piece, or part broken off; buccella, a little mouthful. פתית m. p. Frusta, flat pieces or plates of gold.

צ

Is the eighteenth letter, it is like the eel-spear, or trident for striking fish. צא &c. R. יצא To go forth. צאל m. p. Umbrosa, arbores umbrosæ, shades, shady trees, R. צל To overshadow. צאן To be fruitful. צא c. Oves, sheep; grex, a flock, as of goats; greges, flocks, from their being prolific. צאן m. Pecorosus locus, a place fruitful in flocks. Chald. צב A station, R. צב Voluit, to will; optavit, to wish. צב f. Voluntas, the will. צב Militavit, ministravit, turmatim convenit, to assemble in bands, to war, to serve, also צב m. Exercitus, an army; militia, warfare; tempus militiæ, the time of serving, from their assembling, or meeting together; a fight, for the same reason. צב Intumescere, to swell. צב m. Tumidum, swollen; tumens, swelling; cameratum, vaulted; bufo, a toad, from its swelling; testudo, the tortoise, from the form of the shell. צב m. Decus, ornament; gloria, renown; caprea, capreolus, a roebuck, a wild goat, from their stateliness. צב Porrigere, to stretch, reach. צבע To form long lines or streaks; pingere, to paint, to colour, to tinge, colorare; m. color, colour; tinctura, a tinging; versicolor, of changing colours; the hyæna, from his variegated colours. צבע f. Digitus, the finger, from its long form. צב Congregare, to collect; congerere, to gather together, to heap. צב m. p. Acervi, heaps. צב in Arabic, To take hold. צב m. p. Manipuli, handfuls. צב To appoint, R. צב יצא To go quickly. צב צהוב To shine, glare, be re-

splendent; m. fulvus, yellow, bright. מצהב m. Fulgens, shining. צהל To cause or make to shine; hinnire, to neigh as a horse; jubilare, to shout for joy. מצלור f. p. Hinnitus, neighings. צהר To be clear, transparent; m. lumen, light; splendor, shining; fenestra, a window that admits the light; oleum, oil, that makes the face to shine. צריב m. d. Meridies, mid-day. צור Venari, to hunt, to lie in wait, R. צרה To look sideways, to ensnare. ציר m. Venatio, hunting; esca, food, or game taken in hunting, commeatus. צירור f. Viaticum, food for a journey. צן מצור Rete, a net, from its ensnaring. מצורה f. Venatio, hunting; sagena, a drag-net. צור Præcipere, to command, teach, permit. צו m. מצוה f. Præceptum, a precept. צוח Vociferari, to cry aloud. צהרה f. Dry land. צורה f. Vociferatio, a crying aloud; querela, a complaint. מצולה צולה צול מצולה f. R. צל To shade, overshadow, shelter; profundum, deep; profunditas, depth; an abyss or extent, or shade of waters. צב צוב Jejunare, to be empty, to abstain from, fasted; m. jejuniū, a fast. צוף R. צפה To overspread, overflow, or overspread as water; fluere, effluere, exundare, to swim or spread, or float upon the surface; m. favus, a honeycomb, from the waxen cells spread over the honey. צק צק Arctari, to press, press down; compress, coarctari; to straiten, arcte cohærere, to adhere, the effect of pressure, also צוקר מצוק מצוק f. Angustia, difficulty, or strait, arising from pressure by an enemy. מוצק m. Angustum, narrow from pressure. צר Cardines, hinges, from their holding, or pressing of the gate or door. צר צר To bind, ligare; close, arctare; enclose, or besiege, obsidere, to straiten, or bind; m. angustus, narrow; arctus, angustia, narrowness, strong, or bound; hostis, an enemy, or besieger; rupes, a rock or flint, whose parts are bound together; acies, the edge of a sword. צרה f. Æmula, a rival, or one who distresses. צורה f. Forma, a form, R. צר To form. ציריב m. p. Tormina, gripes; dolores, pains, from their pressure; imagines, idols, or compressors, idola. צור צור m. Collum, the neck or vertebral bones, from their firmness. מצור m. מצורה f. Obsidio, a blockading; munitio, a fortification. צהר To be white, candidum; nitidum esse, or clean, to shine, fair; arens, dry, aridum. צח m. Candidus, white; nitidus, clean; serenus, calm. צחה f. p. Nitida, neat; elegantia verba, chosen words. צח m. Nitor, shining, nitidum; arduus, difficult, or steep, as of a rock, or dry. צחצחה f. Ariditas, dryness; aridus locus, a dry place. צחצח f. p. Siccitates, places dry. צחן To stink. צחצח f. Fætor, putor,

putrido, rottenness, &c. צחק Arrisit, to laugh, or rather to move backwards or forwards the sides or lungs in laughter; illudit, lusit, jocus est, to rejoice, to mock, or in derision to laugh at a person; m. risus, laughter, an ally, or one who rejoices with us, to encounter, or engage in scorn. צחר To be white; m. candor, whiteness; nitor, shining. צי To be dry. ציר f. Siccitas, dryness; siticulosus locus, a dry place. ציון m. Zion; aridus locus, a dry place. צי m. Navis, a ship, from its carrying men and goods safe and dry. צייט m. Feri incolæ, &c. wild inhabitants of the wilderness or dry places. ציון צי m. Signum, a monument, a sepulchre, an inscription, from the dryness of the ground where these are to be found. צנק m. R. צנק To confine, pillory, stocks, from their power of confining. צץ צי Florescere, to blossom, also m. ציצר f. Flos, a flower; lamina, a plate, or rather a flower; pennæ, plumage, feathers, or wings. ציציר f. Cincinnus, a tuft of hair like a flower; peniculamentum, a part of a garment, or artificial flowers worn on the fringes of the garments. ציר m. R. ציר To bind; cardo, a hinge, which, as it were, binds or fastens the door; legatus, a messenger, upon whom, as it were, the business turns as upon a hinge. ציר Accendere, to burn, R. יצר the same. צל To rescue, R. גצל. צלה, צלח Chald. Orare, to pray. צלה Assare, to roast, dress, as meat by roasting. צלי m. Assum, tostum, roasted. צלח To pass on, advance, go forward, proficere; transire, irruere, invadere, pervadere, prosperari, to prosper, or to go on according to our desires, rush on. צלחיר f. Paropsis, a platter, a dish. צלחר f. Scutella, a dish; lebes, a pan; manica, a sleeve of a garment; sinus, the fold in a garment. צלחר f. p. Gabatæ, porringers, from their passing from hand to hand. צל Obuinbrari, to shade; profundum petere, to desire the shade; tinnire, to tingle, a word formed from the sound, to quiver, as a person in terror perhaps from the sound of something; to sink, or be overshadowed; m. also צל m. Umbra, a shade. צלצל m. Umbra densa, a thick shade. fuscina, a fish-spear, or rather a hut for the fishermen to hang up the skins of what they take, as an evidence of their skill and success; m. locusta, vermes, the locust, so called from their numbers being so great as to darken the air. צלצלים m. p. Cymbala, a kind of cymbals, from their tinkling sound. מצלות m. d. מצלות f. p. Tinninabula, bells, or rather warlike trappings, as of bells fastened to the mules or camels. צלמור f. Umbra lethalis, a deadly shade, R. צל To figure, to delineate; m. also Chald. צלמא Statua, imago, an

image, or delineation, a shadow, or appearance of an image. צלמן m. Caligo, a dark, shady, or faint image. צלע To be or go on the side; c. costa, a rib, or side bone; latus, the side; claudicatio, a halting, or slipping aside; cella, a side-room; m. claudicans, halting; cubiculum laterale, a board lining the side of a room. צע To be empty, meagre, thin, hence צמח, צמח f. Coma, crines, covered as with hair, or rather with something that is thin, a veil of gauze or the like covering the face. צמית m. p. Crinitus, hairy ones, or robbers, or half starved Arabs of the desert, who from necessity as well as desire, have ever been and are still prone to steal, prædo. צמית Sitire, to be thirsty; m. sitiens, sitibundus, thirsty, very thirsty, also צמית m. צמית f. Sitis, thirst. צמד Copulavit, to couple or join together, to yoke, to unite, to pair; m. copula, a joining; jugum, a yoke. צמיד m. Copulatus, joined; armilla, a bracelet, the two ends of which, when worn, are joined. צמח Pullulare, to vegetate; efflorescere, to spring, or rise up; provenire, to grow, or increase; m. germen, a bud, spring, or rising up, rising sun. צמק Arescere, to be dry; flaccescere, to grow faint. צמקית m. p. Uvæ passæ, bunches of dried grapes or raisins, massæ uvarum. צמר To be weak; m. lana, wool, from its weakness, or softness. צמרת f. Surculus summus, the top or leading shoot of the cedar, so called from its softness. צמח Exsindere, to cut off, destroy, consume, dismay, suppress. צמית f. Excisio, somewhat cut off. צר f. R. צן Pointed, sharp pointed; sheep, or cattle, from their sensibility to cold; a shield, from the middle part pointed, which was of great use in repelling the sharp pointed missile weapons. צר Desiliit, to throw, or drive downwards, leap down, fastened or fixed down, infixus est. צר To be hard, dry, also צר f. Gracilis, thin, or slender, from want of moisture. צר f. Clypeus, a shield; frigus, cold. צר צר m. p. Aculei, spinæ, thorns. צר To be modest, modeste se gerere, humble. צר m. p. Modesti, persons who are humble. צר Volutare, to roll; obtegere, to wrap, obvolvere. צר m. צר f. Cidaridaris, a turban, a tiara, from the head being covered with them in rolls. צר f. Volutatio, a circumvolution. צר f. R. צן pointed, &c. urna, an urn, a basin, or pot with a wide belly and strait pointed mouth. צר Perhaps the radical idea is to fill. צר m. A gutter; canalis, a cistern, from being filled with water. צר m. p. Pipes, tubi, fistulæ, from צן Sharp pointed, and ר Round, from the shape of the pipes growing more and more pointed. צר To sparkle, R.

נצע. Gradi, progredi, to step, to walk, also m. צערה f. Gressus, passus, a step. אצעה f. Periscelis, armilla, a bracelet, from the links or steps of which it was formed, a garter, for the same reason. מצערים m. p. Gressus, steps. צעה To spread, stretch out, strew; peragraré, to wander. מצעעים m. p. Motiones, spreading, alluding to the cherubim. צען To remove, to be removed, disrumpi, dissipari. צעה Arabic, To be slender, weak. צעה Peplum, a veil, from its slender texture. צעק Clamare, to cry out; exclamare, or to cry aloud. צעה f. Clamor, noise. צעה Minui, exiguum fieri, to be made small. צערים m. p. Parvuli, few, or small. צערי m. Parvus, small. צעירה f. Minima, the least; minor natu, less in years. מצער m. Perexiguum, very small; res perexigua, a very small thing. מצעירה f. Perparvum, very little. צפר Adhærere, to adhere. צפר To overspread, to watch, look out, speculari, or to overspread, as it were, by the sight; obtexit, to cover. צפי m. Obductio, a covering; tectorium, the plaster or covering of a wall. צפה f. Coronamentum, a chapiter, a covering, or shell. צפה צפה f. Speculatio, a viewing, or watching. מצפה c. Specula, a watch-tower. צפצפה f. Speculatio accuratissima, very strict looking after. צפה from Syriac טפח To fill, also צפה f. Ampulla, a cup, vessel, or cruse, because filled with their contents. צפירה f. Placenta mellita, a honey cake, or a pitcher cake, a cake baked by spreading it on the inside of a pitcher heated for this purpose. צפן Abscondere, to hide, recondere. צפון f. Septentrio, the north, from being less under the direct influence of the sun than places south of the land of Judea. צפוני m. Aquilonaris, of or belonging to the north. צפון m. Reconditum, hidden; thesaurus reconditus, concealed treasure. צפע To cast forth or dart with violence, also צפעני m. basiliscus, a basilisk, or serpent, from its violent darting upon its prey. צפעי m. p. Excrementa, dung, from its being cast out. צפערי f. p. Nepotes, issue. צפץ צפץ Pipire, to chirp, pipe, or cry as a bird, from צפר To overspread, from their twittering noise when they spread their wings in looking about. צפר To move quickly, rush hastily, shoot away, evolare; c. more frequently f. avis, avicula, a bird, passer. צפיר Hircus, a buck goat, from his rapid and nimble motion. צפירה f. Matutinum tempus, the morning, or the morning light darting upon the earth. צפרן m. Unguis, a nail; ungula, a hoof, by which locusts rush on their prey, stylus. צפרע c. Rana, a frog, from צפר Brisk motion of light, or heat, and ידע To feel, from their keen feeling. צק To pour, R. יצק. צק R. צוק To restrain.

צקל Arabic, to make light, also צקלון m. Gluma, chaff, or the husk of corn, from its being winnowed or rendered light. צר & צר R. יצר To form, also צור To bind. צרב Aduri, to burn. צרכר f. Adurens, adustio, burning. ציר To flow, also צירי m. Opobalsamum, theriaca, balm, from its issuing from the tree. צרה To lift up the voice, clamare. צריה m. Propugnaculum, a tower, a fortress, or rather a hollow place well adapted for sound. צרך To be poor; m. necessitas, necessity. צרע To smite, or strike, also מצרע צרעו m. Leprosus, a person smitten with leprosy. מצרעה f. Leprosa, a woman affected with the disease. צרעה Lepra, the stroke, or plague itself. צרעה f. Crabro, a hornet, or wasp, whose sting in the eastern countries is very venomous. צרף To melt, or refine, to defecate, or purge, purgare, conflare; probare, to try, examinare; m. confians, conflator, aurifaber, a refiner of metals. מצרף Fusorium vas, a coppel for refining metals. צר צר Ligare, colligare, to bind, to vex; m. צרור m. Fasciculus, a bundle; loculus, a purse; lapillus, a small stone. מצר Angustia, narrowness. צר see יצר To set on fire.

ק

Is the nineteenth letter, a consonant, and is one of the radicals. קא To vomit. קא f. The pelican, or bittern, from its vomiting up the shell-fish which is its food; after these have lain a while in the stomach, shell and all, the heat of that viscus causes the shells to open, so that vomited in that state, as opening, the bird picks out the enclosed fish and swallows it. קב m. R. נקב To make hollow; cabus, a kind of dry measure, from its being hollow, hence קבר f. Ventriculus, the belly, from its being hollow, also קובר f. Lupanar, a brothel, or tent, or hollow place for that purpose, hence קבב Maledixit, exsecratus est, to curse, or pierce, or make hollow. קבל To receive kindly; Chald. accepit, to receive, as a particle, coram, before; ex adverso, opposite, or standing in our presence; propter, propterea, on account of these things. קבע To press down, depress, oppress, to pierce, or bear down; rapuit, to bear down, or deprive by pressing down; spoliavit, to spoil, to punish by pressing down. קבע m. Galea, a helmet, which by its weight of metal presses hard upon the head; spoil, or that which is obtained by oppression. קבער f. Fæx, dregs, or the lecs of wine obtained by pressure. קבץ Congregavit, to gather; contraxit,

to draw together. **מ. קבוצים** p. *Catervæ*, collections of people, companies. **קבוצר** f. *Congregatio*, an assembly. **קבר** *Sepelire*, to bury; m. *sepulchrum*, a sepulchre, or place of burying. **קבורר** f. *Sepultura*, sepulture, burial. **קר** *Incurvare verticem*, to bow down the head. **מ. קרקר** m. *Vertex*, the head, R. Arabic **קר** To cut, divide, the head, from its being so divided by the coronal and sagittal sutures, hence **קרר** f. *Cassia*, cassia, from its being stripped from the tree or shrub. **קרה** *Accendere*, accendi, conflagrare, to burn. **קררה** f. *Febris ardens*, a burning fever. **מ. אקרה** m. *Carbunculus*, a carbuncle, from its sparkling, or shining. **קרב** *Antevertit, prævit*, to go before; occurrit, to present itself; m. *Antiquitas*, of old; eternitas, eternity, or the time that is past; antiquum, antique; olim, antrosum, time past; oriens, the east, where the sun first appears, as a particle, Chald. **קרמה** Before, coram. **קרמיא** *Priores*, former things. **מ. קרמיתא** f. *Prima*, the first. **מ. קריס** m. *Oriens*, *orientalis plaga*, some eastern country; Euris, the east wind. **מ. קרימיס** p. *Antiquitates*, ancient things. **מ. קרימיס** m. *Antiquus*, *orientalis*, ancient, east. **קר** *Obscurari*, to be dark, atrari, atratum incedere. **קררור** f. *Atror*, blackness. **קררניר** f. *Grief*; atrate, in mourning. **קש** *Destinari ad aliquid*, to separate, or set apart; consecrari, sanctificari, for any purpose; m. *sanctitas*, holiness, or the being set apart; sanctum, holy, meritorius, one set apart to gain money; cinædus, a prostitute, whether male or female. **קרשר** f. Chald. **מ. קריש** m. *Sanctus*, holy. **מ. מקרש** m. *Sanctuarium*, a sanctuary. **קרר** *Obtusum fieri*, to be blunt, set on edge, as the teeth. **קהל** *Congregare*, to collect, assemble, also **קהלר** f. *Congregatio*, an assembly. **קהלר** *Congregans*, assembling; *Ecclesiastes*, the preacher. **קא** *Vomuit*, to vomit. **מ. קא קא** m. *Vomitus*, an ejection. **קאר** f. *Pelicanus*, the pelican, see **קא**. **קור** To stretch, stretch out, tend, or extend, to wait, or extend hope, to expect, expectare. **מ. קו** m. *Linea*, a line, from its length, or extension. **מ. מקור** m. *Expectatio*, spes, hope, expectation; confluentia, a pond for water, also **מ. מקו** m. *Netum*, filatum, any thing twisted, or made of thread. **מ. הקור** f. *Spes*, hope; funiculus, a thread. **קט קט** *Fastidire*, to loathe, to displease. **מ. קט** m. *Fastidium*, loathing. **קח** *Capere*, to take, R. **לקח** the same. **קול** m. R. **קלר** To be light; vox, a voice; sonitus, a sound, from their lightness, alleviated. **מ. קלור** p. *Soni*, sounds; tonitrua, thunder, from the lightness or swiftness with which the sound moves or travels. **קכ** To vindicate, R. **נקכ**. **קכ קכ** Chald. *Surgere*, to rise, stare, to stand. **מ. קי** m. *Substantia*, substance; Chald. *Statutum*, an

ordinance; *stabilis, stable*. קימה f. *Surrectio*, a rising up. קמה f. *Seges*, corn, from its rising or growing. קומה f. *Statura*, stature; *altitudo*, height. קומים m. p. *Adversarii*, those that rise up against us. קומיות f. p. *Erectiones*, as if we should say, up-rightnesses. יקום m. *Subsistens*, *substantia viva*, a living substance. מקום c. more frequently m. *Locus*, a place. אלקום *Invictus*, not conquered, or rather overcome, from אל *Not*, and קום *To stand*. תקומה f. *Resurrectio*, a rising again, a standing. קין קין *Lamentatus est*. קינה f. *Lamentatio*, mourning. קס קס *Succidere*, to cut off. קף קף m. R. נקף *To surround*, encompass; *simia*, an ape, from its antic gestures and frequent circumgyrations. תקופה *Conversio*, a turning; *revolutio*, a revolution of time. קץ קץ *Tædere*, to weary, to afflict, to fret; *æstivare*, to pass the summer, R. יקץ *To awake from sleep*, because then all nature is, as it were, active or awake. קיץ *Æstas*, the summer; *æstivi fructus*, the fruit of summer. קיץ m. *Spina*, a thorn, from its fretting, or wounding. קוצות f. p. *Capilli*, the hair, the locks, or the extremities of the hair, from קצר *To make an extremity*, or end by cutting off. קי קי *To spring up*, or gush out as water; *fodere*, *effodere*, to dig that the water may gush out. קורים m. p. *Telæ*, webs; emanations, liquors, juices, &c. מקור m. *Fons*, a fountain, *profluvium*. קש קש R. יקש *To lay a snare*; *tendiculum ponere*, to place a snare. קט R. קוט *To loathe*. קטב *To cut off*. קטוב m. *Exitium*, destruction, bite, plague, from their power of cutting off. קטר *To amputate*, to slay by cutting off, *interficere*; m. *occisio*, a cutting off. קטן *Parvum esse*, to be small; little, less, *parvus*, minor; *minimus*, least. קטף *Decerpere*, to crop, or pluck off. קטר *Adolere*, *suffumigare*, to fume, fumigate; *suffitum facere*, to make to smoke; m. also קטורה קטורה f. *Suffitus*, perfume, from the smell thence arising. קיטור m. *Fumus*, smoke; *exhalatio*, damp. קיטורים f. p. *Caminis instructa*, places built for fires, or forges. מקטרת m. *Mcqter* f. *Suffimentum*, *thymiaterium*, *thuribulum*, incense. מקטרות f. p. *Aræ thurariæ*, *suffitoria*, incense altars. Chald. קטר *Ligare*, *colligare*, to bind, from the Hebrew קשר m. p. *Nodi*, knots; *vincula*, chains, or difficulties. Chald. קיט m. *Æstas*, summer, from Hebrew קיץ *To cut down*; m. *æstas*, summer, from the fruits then cut down. קין m. R. קנה *To be hollow*; *lancea*, a lance; *hasta*, a spear, from its resemblance to a cane which is hollow, hence קיקין קיץ m. *Ricinus*, a gourd, or *palma Christi*, from its being hollow in the stalk. קיר m. R. קרה *To meet*, join, or coalesce; m. p. *paries*, *murus*, a wall,

as of a house which, as it were, meets and opposes his passage; destruere, to break down, or to meet one for their hurt. קלה To be light; assare, to fry, to burn, to make light by evaporation or burning; torrefacere, to be vile, or light; vilipendere, destitute of worth, cursed, or declared vile. קליא m. Tostum, burned. קלון m. Vilitas, worthless; levitas, light; ignominia, shame, or the consequence of being vile. קלה Chald. To flow, flow out, flow down. קלחר f. Lebes, a kettle; ahenum, a pot, because it pours forth its contents. קלט To contract. קלוט m. Contractus, contracted, short; curtus membruno, defective. מקלט m. Receptus, received; refugium, an asylum. קלר Levari, to be light, to be vile, vilescere; to curse, maledicere; m. tersum, clean; politum, polished. קללר f. Maledictio, a curse, execratio. קלוקר m. Vilissimus, very low. קר m. Levis, light; velox, swift, from lightness. קלט To extol, insult; ludificare, to sport; eludere, despise, or extol in irony, also m. קלטר f. ludificatio, sport. קלע To hollow; sculpere, to carve, to grave; incidere, to hollow; funda projicere, to sling; m. funditor, a slinger, from the hollow form of the sling; a curtain, double and hollow tapes; the leaf of a wicket, valva. מקלער f. Incisura, engraving. קלט To be wasted, or slender. קלשין m. Furca, a fork, a trident, from the slenderness of the fork. קר R. קר To rise, &c. קמה To grind, or reduce to powder, seems to be the primitive meaning; m. farina, meal, from its being reduced to powder. קמט To lay hold on; corrugare, to constringe, to wrinkle, to wither, as it were, from age, constringing us. קמל Syriac, to be infirm, to wither; languere, to languish, from infirmity, exarescere. קמץ Colligit in pugillum, to gather in handfuls, to grasp; m. manipulus, a handful. קמט Arabic, Agitation. קימט m. Carduus, a nettle, from the agitation or uneasiness it occasions when it stings, a thistle. קמשיני m. p. Cardui, thistles. קנה To eat into, corrode, as fire; zelotypum esse, to be jealous; m. zelotes, jealous, or one who is jealous. קנא f. Zelotypia, jealousy; invidia, envy, emulatio. קנה To hold, or contain, as any hollow thing; to possess, possidere; acquirere, to acquire; emere, to purchase; m. possessor, one who is in possession; emptor, a purchaser; m. canna, a cane; calamus, a reed. קנה m. קנה f. m. Possessio, a possession; emptio, a purchasing. מקנה m. Pecus, a flock, possessio. קנמן m. Cinnamomum, cinnamon, from קנט To emit a strong smell; cinnamon, from its strong aromatic smell. קן Nidus, a nest, from holding its young, hence קנן Nidificare, to build a nest.

Divinare, to divine; presage, prognosticate, also m. מקסם Divinatio, divination, a diviner. m. קסר To be heavy; atramentarium, an inkhorn, or ink, from its weight. קע To suspend, R. קעקע To mark; m. stigma, a mark, or cut on the body. קער f. Scutella, a hollow dish, or platter, in Arabic קער To be deep. Coagulari, to be condensed, to coagulate, congeal. m. קפאון Concretio, a growing together; densitas, heaviness, from coagulation קפר To hasten, or hurry along; præcidere, to cut off. f. קפרי Excidium, a cutting off. קפור Noctua, an owl, or rather a hedge-hog from its hurrying motion. קפן in Chald. To leap. m. קפון Merula, a blackbird, also a flying or darting serpent. קפץ To contract; occludere, to shut, shut up, restrain; subsilire, to leap, from contracting the body, in order to take a greater spring. קצב Præcidere, to cut off; tondere, to shear; m. præcisio, cæsura, a cutting off. קצא Scidit, to end by cutting off; abscidit, abrasit, to wear off by friction; m. finis, the end, extremitas. m. קצויס Extremities, the extremities. f. קצוטר Extrema, the last; ulterior, the farther. מקצר Chald. קצר Pars, a division, finis. m. קצח from Arabic קוח Seeds, or aroma, used for the seasoning of food, melanthion, coriander; nigella, pepper plant. m. קצין קצן R. קצר To make an extremity or end; dux, princeps, a ruler, or prince, so called from being placed outermost of the men he commands. קצע To cut or scrape off the extremity or surface, tectorium parietis abrasit. f. p. מהקצוטר Angulata, boundaries, or sides. f. קציעור p. Cassia, cassia, the bark or peel stripped off the cassia plant. m. מקציע Angulus, a corner, or extremity. קץ Efferescere, to foam; spumare, to froth, to boil; m. spuma, foam; ira fervens, wrath, or foaming with anger, fervor. f. קצפר Spuma. קצ קצץ To fret, lacerate; amputare, to cut off; wound, mutilare; m. finis, the end; extremum, the last. m. קנציוס p. Abbreviare, breve esse vel fieri, to be short, to shorten; imminui, to lessen; metere, to reap, or mow, or cut down the fruits of the earth, demetere; m. brevis, short; præceps, hasty, short, or destitute of consideration; brevisitas, shortness; imminutio, shortening, or lessening; angustia, shortening, or narrowing. m. קציר Messis, a reaping, or fruits cut down; ramus, a branch, from its being cut down; war, or cutting off. קרא To meet, occurrit; to call, vocavit, or meet his ear by naming him; invocavit, to name, legit, invitavit, obvenit; Chald. clamare, to call out; legere, to gather, to read; m. perdix, a partridge, from its manner of crying. m. p. קריאס Vocati, called.

קריאה f. Predicatio, a calling or declaration. מקרא m. Convocatio, a meeting by proclamation; scriptura sacra, the holy writings. קרב Appropinquare, to approach; accedere, to advance; m. propinquus, near, or is approaching us; praelium, a battle; bellum, war, or approaching in a hostile manner. קרבה f. Accessus, an approach. קרוב m. Propinquus, propinquum, prope, near; m. medium, middle, or that which is near; intimum, the inmost; intestinum, inwards; venter, the belly; as a particle, in, inter, intra, in, between, within. קרבן m. Oblatio, an oblation, an offering, a corban, which was to be brought to the house of Jehovah. קרדו m. Securis, an axe, from קרה To meet, or happen, to join, to coalesce, and רמה To level, from the power of the hatchet in making level. קרה Evenire, obvenire; occur, to happen; contabulare, to floor with boards; f. tignum, trabo, a beam, or board, also מקרה m. Accidens, that which happens; casus, an accident; contignatio, a fabric, a building. קראה f. Occursus, a meeting. קריא קריה קרר f. Urbs, a city, from the concourse of people. קרה Glabrare se, to be smooth, to make bald; m. calvus, bald; gelu, glaciers, frost, from the smoothness of the ice. קרהה f. Calvitium, baldness. קרהה f. Calvitium, locus calvus, a bald, or barren place. קרב Superindere, to superinduce, bring over, or upon, cover over with, extend the skin, cover with the skin. קרן To shoot forth, diffuse, as horns, or rays of light; c. more frequently f. cornu, a horn, from its shooting forth; robur, strength; radiare, to shine; splendere, splendour, of which the horn is an emblem, a ray, from its diffusing itself. Chald. קרנא Cornu. קרם Reflexum esse, to bend, to fall, or bend; m. ansula, a ring, from its bended form. קרסל m. Talus, the foot, from קרה To meet, and סל To raise, or make a road or way, from the foot treading the way. קרע Rumpere, to break open; lacerare, to tear. קרעיס m. p. Rupturæ, fragmenta, fragments; lacera vestimenta, torn garments. קרץ To move, or agitate, to wink, or twinkle, as the eyes, nictare; incidere, concidere, to cut out; excidi, to be cut off; m. excidium, destruction, or cutting off, also Chald. קרצא m. Accusatio, violent motion, a species of insect. קרקץ Solum, fundum, a floor, from קרה To meet, and רקע To expand, because a floor not only meets in its several parts but expands. קרר Frigescere, to grow cold. קר m. קרה f. Frigus, frigidus, cold. מקרה f. Refrigeratio, a cooling. קרש in Chald. To coagulate; m. asser, tabula, a plank, a bench in a ship where the rowers sit, from the parts being joined together. קשה To stiffen; m. cucumer, a cu-

comber, from its incrassating or stiffening qualities. **מקשר** f. Cucumerarium, a place where cucumbers grow, or where they are kept. **קשכ** Auscultavit, to listen; attendit, to hearken, give ear; m. attentio, a listening. **קשכר** f. Intenta, keen to hear. **קשר** Durum, hard; difficile esse, to be difficult; m. durus, hard; difficilis, difficult; scutella, a broad shallow vessel of beaten metal. **קשר** Obduravit, to harden; duriter tractavit, to treat in a hardened or cruel manner. **קשי** m. Durities, hardness. **מקשר** m. Implexum, twined, a comb; solidum opus, stiffened work. **קשט** To be true; m. Chald. veritas, truth, also **קשיטור** f. Agnus, a lamb; aut nummus agni, or a piece of money, from their being genuine, or sterling. **קשקשת** f. Squamæ, scales of a fish, from their rigidity, or stiffness. **קשר** Ligavit, to bind, obligavit, colligavit; conspiravit, to band together, or conspire; c. more frequently f. arcus, a bow; m. conjuratio, a conspiracy. **קשריב** m. p. Alligamenta, bands. **קשש** Inquirere, to search; colligere stipulas, to sift, or collect. **קש** m. Stipula, stramen, straw, stubble, which is thus collected. **קשר** Arabic, To be bended; c. arcus, a bow, a rainbow, from their bended form; m. sagittarius, an archer. **קיהרס** m. Chald. Cithara, a harp; from the same word, the name of the tree from which it is made.

ר

THE twentieth letter, is a consonant of the class of radicals. **ראר** Vidit, to see; perceive, prævidit; aspexit, inspexit, to hear, or perceive with the ear, perspexit, respexit, invisit, expertus est, animadvertit, percepit; m. videns, seeing; propheta, a seer, or prophet; visio prophetica, a vision; f. cornix, a crow, from its sharp sight. **ראי** m. Aspectus, sight; visio, a vision; speculum, a mirror. **ראור** f. Aspectus, visio. **מראר** c. Visio, aspectus, vultus, the countenance, from its being beheld; species, an appearance; ingluvies a turtle dove, or pigeon, from **מרא** To raise, or swell, from their gormandizing powers, or gluttony. **ראב** To be raised, or lifted up; m. monoceros, unicornis, a unicorn, or wild bull, remarkable for his strength. **ראמור** R. **ריב** To be high. **ראש** Priority, or precedence, in respect of time, order, place, or dignity; m. caput, the head; vertex, the crown of the head; summitas, chief, or supreme in dignity; principium, beginning or priority in time; præstantissimum, most excellent, or first

in dignity; venenum, poison, or chief, for its destructive power. *ראשון* f. *Principium*, beginning, primitive things, which, from their excellence are first, prestantissimum. *ראשור* f. p. *Primordia*, the first principles of things, also *מראשור* *Cervicalia*, pillows, or bolsters for the head; m. p. *dignitas*, dignity. *רבב* *Multum*, copiosum esse, to be or become many, or great; *multiplicari*, to multiply, to increase, magnify; *jaculari*, to dart, or rather to increase with his bow. *רב* m. *Multus*, many; *magnus*, great in number; *magister*, a master, from his increase of power; *multum*, much; *satis*, abundant; *jaculator*, an archer, or one who is prosperous with his bow; *multitudo*, a multitude. *Chald.* *מרבין* m. p. *Magni*, magnates, great men, first in dignity. *רבו רבוא* *Myrias*, a myriad, ten thousand. *רבב* f. *Idem*, the same. *רביב* m. p. *Imbres*, showers; *guttæ imbris*, drops of rain, from their abundance. *רב* To contend, from number. *רבר* To bind, to cover; *adornare*, to adorn, or cover with ornaments, *sternere*. *רביר* m. *Torques*, a wreath, a chain. *מרביר* m. p. *Stragula*, *tapetes lectorum*, woven work, tapestry, carpets. *מרביר* m. *Multum*, much, *plurimum esse*, *multiplicari*, *crescere*, to increase. *רבוא רבוא* *Chald.* *Amplitudo*, greatness; *magnificentia*, *grandeur*. *מרביר* m. *Locusta*, the locust, from their number. *מרביר* *Multum*, much, *amplitudo*. *מרביר* f. *Amplum*, great. *מרביר* f. *Multitudo*, a great number; *amplitudo*, *fœnus*, usury, from the greatness of the sum required; *soboles*, young branches, from their number. *מרביר* f. *Turba*, a crowd, *soboles*. *מרביר* f. *Fœnus*. *רבב* To bake or fry. *מרביר* f. *Frixum*, roasted, boiled, fried. *רבב* To agitate, actuate, to couch, or be agitated with desire; *quadratum esse vel fieri*, to be a fourth part; *coire*, to copulate; m. *quarta pars*, the fourth part; *accubitus*, a couching down. *מרביר* m. *Quadrum*, four square, quadrangular. *מרביר* m. *Quartus*, the fourth. *מרביר* f. *Arבעה* m. *Quatuor*, four. *מרביר* d. *Quadruplum*, fourfold. *מרביר* *Cubare*, *incumbere*, *succumbere*, to lie, lie down, couch, as a beast, also *מרביר* m. *Accubitus*, a couching; *cubile*, a bed, or that on which we lie down. *רבב* To tie, to bind, tie up, to fatten, from the calf being tied up, or fastened in its stall in order to be fattened. *מרביר* m. *Saginarium*, a stall, or place for fattening cattle. *רבב* To clod, to gather into concretions; m. *gleba*, a clod of earth. *רבב* *Contremiscere*, *commoveri*, to move, to tremble; m. *trepidus*, agitated; *Chald.* *ira*, wrath. *מרביר* f. *Commotio*, agitation. *רגל* To smite, to strike, to

impress, to spy, or search out by the foot; explorare, to explore, to deceive, or rather to slander, or smite with the tongue, obtrectare; c. more frequently f. pes, the foot, from its striking the ground. רגלי m. Pedes, a man on foot, a foot soldier. מרגליים m. p. Spies. מרגליות f. p. Stragulæ pedales, coverings for the feet. רכס To heap up, heap together, accumulate; lapidare, to throw a heap of stones. מרגמה f. Cœtus, an assembly, from the number of the people. רגל f. Funda, a sling, or rather a heap of stones. רגל Murmurare, to murmur. מרגל m. Murmurator, a mutterer, a whisperer. רגע To still, quiet, stop motion, disrumpere; m. momentum, a moment, immediately, or in the time that motion can be stopped. מרגע m. מרגע f. Requies, rest. רגש To meet together; tumultuari, concurrere cum tumultu, to assemble in a tumultuous manner, or with rage; m. frequens conventus, a confused assembly or multitude. רגשה f. Tumultuatio, a tumult. רר To descend, R. ירר Extendit, expandit, to spread, expand, or cause to descend, subdidit; stravit, to subdue. מרר m. Carbasus, fine linen; peplum muliebre, a veil descending down to the feet. מורר m. Diductum, any thing subdued. רר Dominari, to rule, or subdue, descend, come or go down; capere, to take by subduing, to mourn the consequence of subjection. רר To shut, close, stop up; sopore obrutum esse, to be overwhelmed with sleep. חררר f. Sopor, sleep, from its closing, or stopping the action of the outward senses. רר Persequi, to follow, or go after, to pursue eagerly. רר To incite, excite, stir, or spirit up, extulit; corroboravit, to strengthen; m. elatio, a lifting up; superbia, pride; robur, strength, proud, or high spirited, to deride, or behave insolently to any one. רר Timere, to fear, to be weak. רר To run. רר Ambulacrum, a gutter, or trough, for the flowing of water. רר m. Chald. Aspectus, the appearance; forma, the shape, R. רר To behold. רר רר Litigare, to contend, or plead. מרר f. רר m. רר f. Lis, contention. מרר m. Litigator, one who contends, contendens. רר Dominari, to have power, R. רר To descend; plorare, to mourn, the consequence of decending. מרר m. Ploratus, mourned. רר To be wet, soaked, saturated, or drenched; irrigavit, drenched with liquor, inebriari, ubertim expleri. רר f. Moist, irriguum; m. irrigus, watered. מרר m. Irrigatio, a watering. רר Respiravit, to breathe, R. רר The action or breathing of the air in motion; c. more frequently f. respiratio, breathing; spatium, space, from the air found in it; spiritus, the spirit, or breath; ventus, the wind,

or air in motion. **רוח** f. Respiratio. **והר** f. Vannus, pala, a van, or fan for winnowing corn. **רוער** f. Clangor, sound of a trumpet, R. **רוע** To sound, Psalm xlvii. 6. **רום** f. Altum, high; elatum esse, to be lifted up, elevari, exaltare; m. elatus, lifted up; altus, high. **רומה** f. Excelsum, a high place. Chald. **רומה** m. **רומה** f. **רומה** f. Altitudo, height; exaltatio, raised up. **רומה** f. p. Lapidet pretiosi, precious stones now unknown, from their high value. **רומה** f. Excelsa, a lofty place, high praise. **מרום** m. Altum, high; altitudo, height; excelsum, lofty praise. **תרומה** f. Separatio, an offering; oblatio, an oblation. **תרומה** f. Oblativum, any thing that is offered, from its being heaved, or lifted up; coral, from its being lifted from the rocks. **רע רע** Malum esse vel videri, to be, or to appear bad, or evil, break off, break in pieces, rend, destroy, is wicked, or breaketh in pieces the proper order of things, to afflict, or to act wickedly; malum facere aut agere, to cry aloud, or to break the air by a loud sound; m. malus, evil; malitia, wickedness, malignitas. **מרע** m. Maleficus, mischievous; malum, bad. **רף** To bruise; concuti, to shake. **רפורה** f. p. Contusa grana, ground, or rather bruised corn. **תרופה** f. Sanatio, a healing; curatio, a curing, R. **רפה** To slacken, to relax, from the disease giving way. **רץ רץ** Currere, accurrere, excurrere, præcurrere to run, to row, or run by rowing; m. cursor, a runner. **מרוץ** m. Cursus, a running. **מרוצה** f. Cursus, concussio, a shaking from running. **רש** Pauperari, is poor. **ראש רש** m. Pauper, poor, also **רש** m. Paupertas, poverty. **רז** Chald. **רזא** Arcanum, a mystery, from **רזא** Emaciare, to waste; attenuate, make lean; f. macilentia, thin jawed. **רזין רזין** m. Macies, leanness. **תרז** f. Cupressus, the cypress tree, from its slender tapering top. **רוח** To cry out, or shout for grief, or joy. **מרוח** m. Curator, an undertaker; luxus funebris, grief at a funeral, a funeral, or cause of sorrow, a feast, or cause of joy. **רום** Collimare, to wink, to stare, or cause another person to wink. **רוץ** To poise, or balance; m. also **רוץ** Princeps, dominator, a prince, a ruler, from their poisoning, or directing the affairs of their realms. **רחב** Dilatari, to be dilated; m. latus, broad, or dilated; amplitudo, extension, also **מרחב** m. **רחבה** f. Latitudo, breadth; c. platea lata, a broad street. **רחל** To bear patiently; f. ovis fœmina, a ewe, or sheep, from its submissive temper. **רהב** Intime diligere, to embrace, enclose, surround closely; misereri, to pity, cherish; m. misericordia, mercy, bowels, from their embracing their contents, uterus, vulva. **רהוב** m. Misericors, pity. **רהמה** f. Puella, a

girl, a damsel, from the tenderness of her sex. מֶרֶוֹס Merops, a wood-pecker; pica, a magpie, from their tender affection for their young. רַחֲמֵי־חַיִּים f. p. Misericordes, bowels of mercy. מִלֵּי־אֲבִיּוֹן the lower, from its being closely embraced by the upper mill-stone, a mill. רָחַף To shake; commovere, move tremulously, waving, moving; incubare, to move in the manner of a bird. רָחַץ Lavare, to wash, or cleanse the surface with water; m. lotio, a washing. רַחֲצוֹן f. Lavacrum, a laver, or that in which we wash; Chald. Confidere, to confide, to hope. רָחַק To remove, or be removed at a distance, procul esse vel abesse longe recedere. רָחוֹק m. Longinquus, far; procul, at a distance. מִרְחוֹק m. Longinquitas, length. רָחַץ Ebullire, to boil, bubble, cast or throw up, fry, to indite. מִרְחֹצֶת f. Abenum, a kettle. מֶדֶרֶה Madere, humidum esse, to be wet, green, or full of juice. מֶרֶט m. Humidus, moist, or wet. רָחַץ To tremble; m. horror, dread; tremor, trembling. רֶעֱנָנִי Recreari, to be fresh, tender, from רֶעֱנָנִי To be wet, and פָּשַׁר To spread. רָחַץ Allidere, to dash, or be dashed, throw to the earth. רִיחַ Odorari, to smell; m. odor, odoratus, smell, smelled. מֶרֶחֶץ m. d. Molæ, meal, R. רַח The action or breathing of the air in motion, from the breathing in smelling. רָחַץ Vociferari, to cry aloud, clangere, R. רַח To break, the rest or quietness of the air being broken by the sound, to sound a trumpet. מֶרֶחֶץ m. Vociferatio, a bawling out. רַחֲרֹחֶת f. Clangor, the sound of a trumpet, vociferatio. רָחַץ Evacuare, to evacuate; effundere, exhaust, draw forth; evaginare, extenuate, attenuate; m. vacuus, empty; vanus, vain; inanitas, emptiness; frustra, in vain. מֶרֶחֶץ Inaniter, vainly, vacuus. רָחַץ Salivare, fluere, to excern, ooze with; m. saliva, spittle, from its oozing from the mouth; albumen ovi, the white of an egg. רָכַב Equitare, to ride; m. currus, a chariot, or vehicle of riding or conveyance; catillus, the upper mill-stone; meta, the lower mill-stone, from their motion, or running, or the one riding upon the other. מֶרֶכָב m. Patella, the knee-bone, so called from its being supported by, and riding, as it were, upon the os tibiæ, or bone of the tibia. מֶרֶכָב m. Currus. מֶרֶכָב m. Ephippium, a saddle; stragula, a horse-cloth. Chald. מֶרֶכָב f. Genu, the knee. מֶרֶכָב m. Molliri, mollescere, molle esse, to become soft, or tender; m. mollis, soft; tener, tender, also מֶרֶכָב m. Mollities, softness. מֶרֶכָב To trade, traffic; m. mercator, a merchant; aromatarius, a seller of spices, an apothecary, a grocer. מֶרֶכָב m. Detractor, detractio, a dealer in slander, slander. מֶרֶכָב f. Mercatura, a female trader. מֶרֶכָב f. Mercatus,

a mart, a market. רכס Ligavit, alligavit, to bind hard or close, to join, connect. רכסיב m. p. Salebrosa, rough places, from the rugged firm cohesive parts of which mountains are composed; conspiracies, from their connection, or union. רכש Acquirere, to acquire, earn by labour or industry; m. equus, a horse; mulus, a mule, from their labour to gain a livelihood. רכ R. ריב To be high. רמא Jacere, dejicere, jaculari, to throw; decipere, to beguile, or throw into a disagreeable situation by fraud. רממא חרמא מרמא f. Falsitas, dolus, guile; f. vermis, a worm, or maggot, from its throwing, or projecting the fore part of its body, and drawing the hinder part after it. רמב R. רב Elevari, to be raised, exaltation, or praise. רמח To stab, as with a spear; m. Spiculum, lancea, a spear, a dart, from their power of stabbing. רמך Equa, a mare, or dromedary, in Arabic it signifies, to be slender, from these animals possessing that quality. רמון m. R. רמא To project, &c.; malogranatum, a pomegranate, from the strong projection, or reflection of light either from the fruit, or from the star-like flower with six leaves or rays at the top of the fruit. רמס Calcare, conculcare, to tread, trample. רמס f. Conculcatio, a trampling. רמש Reptare, to creep, move along, move itself; m. reptile, a reptile, or creeping animal. רנן R. רנא To vibrate freely, move to and fro, or up and down with quickness and freedom; sonum edere, to give a sound, to cry aloud, from the motion of the air by the person causing the sound, cantare, exclamare, acclamare, clamitare. רן m. רנא f. Cantus, cantio, a singing; clamor, a noise. רנניב m. p. Pavones, ostriches, from their peculiar and swift motion. רסן To bind with a rope; m. lupatum, a bridle; frenum, a rein. רס Conspergere, to moisten, temper with moisture; dilute, bedew. רסביב m. p. Consersiones, sprinklings; fragmenta, drops of water; scissuræ, the partings of a stream. רעע R. רעע To break, break off, break in pieces. רעע מלרע לרע Chald. Infra, below, R. רעע Inferior. רע Evil, R. רעע Esurire, to hunger, be hungry, to perish from want; m. famelicus, one starved, also רעבין m. Fames, hunger. רער Tremere, to tremble. רערה f. Tremor, trembling. רערה Pascere, to feed; consociare, to unite. רעע מרע רעע m. Amicus, a friend with whom, as it were, we are fed; socius, a companion; proximus, a neighbour; m. pasture. רעיה f. Amica, a female friend; Chald. thought, cogitatio; voluntas, will. רעיה f. Amica, a female friend; proxima, a neighbour; contritio, sorrow. רעיון m. Afflictio, affliction; Chald. cogitatio, thought. רעיה מרעיה f. Pascuum, pasture. רעי

m. Pastor, a shepherd. רעל Horrere, to shudder; tremere, to tremble; m. רעלור f. Horror, dread. רעלור f. p. Bracteolæ, spangles. רעל Violent commotion, or concussion; tonare, to thunder, from its violent concussion; perstreperere, to make a great noise, personare; commoveri, to tremble; percelli, to be overthrown; m. רעמור f. Tonitru, thunder. רענן Virescere, to thrive, to flourish; m. viridis, virens, green, flourishing. רענן f. Idem, the same. Chald. רעע Frangere, confringere, to break. רעע Stillare, to drop, to distil. רעע Confringere, to break. רעע Movere, commoveri, contremiscere, quick, or alternate motion, to shake, tremble; m. commotio, a shaking; motus terræ, an earthquake. רעע Sanare, to heal, to restore, or reduce to a former state or condition. רעע Sanans, healing; medicus, a physician; to pardon, to restore to former favour. רעע מרפא f. Sanatio, healing; medicina, medicine. רעע מרפא m. p. Mortui, dead men, giants, the restorers of idolatry. רעע Sternere, to strow; substernere, to spread, to make a bed, to prop up, or make a bed for that purpose. רעע f. Stratum, a bed. רעע To give away; remissum, relax; desidem esse, to slacken; desistere, abate; deficere, to assuage; m. remissus, slackened; debilis, weak. רעע m. Remissio, forgiveness. רעע Conculcavit, to tread, trample; conturbavit, to trouble, or trample, to submit by prostration. רעע m. Conturbatio, trouble. רעע f. Ratis, a raft, from רעע To tread, and כר To confine, timbers fastened together as a floor to tread. רעע Associare, to associate, leaning, or cleaving to. רעע To foul, or make muddy; m. cœnum, lutum, clay, mud, dirt, dung. רעע m. A bull; bubile, a stall for oxen, in Arabic, to break, from the food being prepared, or broken in the stall. רעע Currere, to run. רעע To leap, exsilire, proudly insult, or run against a person; exsultare, dejicere, to throw down, to lie in wait, or conceal one's self, that when the proper time arrives they may run against them. רעע Velle, bene velle, to be pleased with; benevolum esse, benevole accipere, acquiescere, to like, affect; delectari re aliqua, delighted, willed, accepted. רעע m. Voluntas, good will; benevolentia, beneplacitum, well pleased. רעע Interficere, to kill; m. occisio, murder sica, gladius, a sword, or the murdering instrument. רעע Homicida, manslaughter. רעע Perforare, to pierce through, perforate, bore. רעע m. Subula, an awl, from its power of perforating. רעע Sternere, to strow, or spread, paved. רעע f. Pavimentum, pavement; pruna, carbo, a live coal, from its being spread on the pavement. רעע f. Pavimentum. רעע To run,

move, or ride swiftly; conterere, to beat, hurt, bruise; confringere, concutere, to run, in a bad sense; m. fragmen, a piece of any thing broken. רק Educere, to draw out, R. ריק The same, Psalm xxxv. 3. רק Putrescere, to rot, to become rotten, putrid; m. רקבון m. Putredo, rottenness. רק Saltare, to leap; subsilire, to skip. רק f. Temples of the head, R. רק To attenuate, from the thinness of the os temporis, or bone of the temple. רק Condire, conficere unguenta vel condimenta, to make a composition of perfumes; m. unguentarius, apothecarius, an apothecary. רק m. Unguentum. מרקח f. Conditura, seasoning; unguentum, ointment. רק Acupingere, to embroider, to be variegated. רקמ f. Acupictum, tapestry, or embroidered work. רקמ f. p. Vestes Phrygionicae, embroidered garments. רק Expandit, to stretch forth. רק m. Expansum, the heavens, from their being stretched forth. רק m. p. Diductiones, divided into sundry parts, plates of gold, from the extension of the metal. רק Thin. רק Spuere, to spit; despuere, to spit out; m. sputum, spittle, from the tenuity of what is spit; tantum, only. רק f. Tempora, the temples, from their tenuity. רק m. Laganum, a thin cake. רש R. To be poor. רש To possess, R. ירש. רש To be able, to have power. רש m. Licentia, power, permission. רש Chald. Consignare, to make or impress a mark, to show, describe. רש m. Exaratum, engraved. רש Improbum esse, turbulent, unjust, unfair; m. improbus, wicked; improbitas, wickedness. רש f. Idem, the same. מרשע Improbe se gerens, to act wickedly. רש To glow, or flash, as fire; m. pruna, scintilla, inflammatio ardens, a live coal, spark, burning inflammation. רש Depauperare, to lack, is poor, to impoverish. רש f. Rete, a net. ירש To possess, from being our property, or in our possession. רת Fervescit, to boil. רת m. p. Ebullitiones, the raising of bubbles in boiling. רת Ligare, to bind; jungere, to join; c. juniperus, juniper, from the toughness or tenacity of its twigs. רת Concatenari, to swathe, gird round. רת m. Catena, a chain; funis, a rope, from their power of girding. רת To tremble, shake; m. tremor, fear, dread.

ש

Is the twenty-first letter, is of the class of serviles, and as such only used as a prefix, (see Schindler's Pentaglot, page 1777.) where it is either a contraction of אשר Who, or of יש Is, whence, it signifies who, or which, the person, or thing, that, the conjunction that, for, because, the time that, when. שׂ To carry, R. נשא Haurire, to draw water. מ. משאב m. p. Haustura, places where water is drunk. שׂ Rugire, to roar as a lion. שׂ f. Rugitus, roaring as a lion. שׂ To be confounded, confused, destroyed, or desolate by confusion; wasted, vastari; wondered, or astonished in mind, stupere. מ. משאין שׂ m. משואה שׂ m. Vastatio, destruction; vastum, wasted. שׂ תשואה f. p. Tumultuationes, tumults; acclamationes, shoutings. שׂ Tumultuatio, tumultus, strepitus, tumult, noise. שׂ תשואה f. p. Tumultuationes, tumults; acclamationes, shoutings. שׂ Spernere, to despise, insult; depopulari, to ravage; m. depopulatio, ravaging; contemptus, insult. שׂ Rogare, to ask; petere, to seek; quærere, mendicare, to beg. שׂ c. Sepulchrum, the grave, from its never being satisfied, but always, as it were, asking more; infernus, hell. שׂ Chald. שׂ f. Petitio, a request. שׂ f. p. Petitiones, requests. שׂ Tranquillum esse, to be at ease. שׂ m. Tranquillus, calm. שׂ m. Tranquillissimus, very tranquil, from שׂ To loose, and שׂ Excessive labour, or grief, that is freed from labour, or grief. שׂ Haurire aërem, to draw in the air; anhelare, to breathe; absorbere, to draw, suck, or sup in, swallow up, or earnestly desire. שׂ Reliquum esse, relinqui, to remain, be left as a residue; m. also שׂ Reliquus, the remainder; caro, the flesh of an animal, which remaineth after life is extinguished; alimentum, leaven, or dough remaining from the lump and beginning to be sour, food; propinqui, near. שׂ Propinquitas, consanguinity, or kindred, every near relation, being, as it were, a remnant, or remainder of the same flesh and blood of which we ourselves consist. שׂ f. Mac-trā, a kneading trough. שׂ f. Excellency, R. נשא & c. שׂ שב To dwell. שׂ To breathe, R. נשא שׂ To turn from one place or state to another, to break, or change any thing to another state, shove out, or change its place; m. fragmentum, a part broken off. שׂ Chald. שׂ m. Scintilla, a spark, or rather a blast of hot air returned from the fire. שׂ Captivum cepit, to take captive; abduxit, to lead away; detinuit, to keep back. שׂ m. R. שׂ

To change; achates, agate; topazius, topaz, from the changing of their colour. מ. שבי. שבוּת שְׂבִית שְׂבִיָּה f. Captivitas, captivity; captiva turba, a number of captives; captiva, a female captive. שְׂבָח Compescere, to sooth, to sing or sooth by praises, laudare; reprimere, to repress, to restrain, or calm an angry spirit, to commend; m. laudans, praising. שְׂכַח To extend, draw out in length; c. more frequently f. virga, a rod; baculus, a staff; sceptrum, a sceptre, from their length; stylus, a pen; tribus, a tribe, or branch of a family shooting from one common stock; telum, a dart. Chald. שְׂכִיָּה שְׂכִיָּין Tribus, tribes. מ. שְׂכַח. Arab. כְּבַח To be cold, from the nature of that month with regard to frigidity. R. שְׂכַח Perplexus, perplexed. שְׂכַח To implicate, complicate, entangle; m. a thicket, net, grates, from their entangling power. שְׂכַח To impel, thrust forward, also שְׂכִיל m. Semita, a path, against which the foot is impelled in walking. שְׂכִיל f. Spica, an ear of corn, from its thrusting forward; fluxus, a current, or stream, for the same reason. שְׂכִיל m. Limax, a snail, from its marking out its path, or thrusting itself forward. שְׂכַח שְׂכַח Chald. שְׂכַח To fold. p. Reticula capitis, ornaments for the head, from their being folded. שְׂכַח Sufficiency, satisfaction, saturity; f. septem, seven, or a complete number, because on the seventh day God completed his creation work; septies, seven-fold; saturari, to be full; m. satur, full, saturitas; m. שְׂכַח m. Idem, the same. שְׂכַח m. Septem, septies. שְׂכַח m. d. Septuplum, seven-fold. שְׂכַח Septuaginta, seventy. שְׂכַח m. Septimus, the seventh. שְׂכַח m. Septimana, a week; juramentum, an oath. שְׂכַח Jurare, to swear. שְׂכַח To close, inclose, straiten; tessellatum opus fecit, to make an embroidered garment with eyes like network, or rather a coat of enclosure, or a strait garment; m. ocellata chlamis, an embroidered garment. שְׂכַח f. Ocellatio, embroidery; funda annuli, ouches, or sockets of metal. שְׂכַח m. Ocellata, an enclosing. שְׂכַח Chald. Reliquit, to leave, let alone, permit, remit, pardon. שְׂכַח Fregit, confregit, perfregit, to separate contiguous parts, to break, or tear in pieces; emit vel vendidit annonam, to break in pieces, or buy or sell by retail; m. fractura, a part broken off; contritio, sorrow, or breaking of the heart; annona, corn, or victual broken for retail; explicatio, the interpretation as of a dream; sperare, to hope; spectare, exspectare, to wait for, or to break out towards an object; m. expectatio, hope. שְׂכַח m. Fractio, a breaking, contritio. מְשַׁבֵּר Matrix, the womb, or rather pains of

the loins, as if they were breaking. *Fluctus*, billows, large waves, breakers. *שבש* *Obstupescere*, to implicate, perplex, astonish. *שבר* *Quiescere*, to rest; *cessare*, to cease; *c. sabbatum*, the sabbath, or day of rest; *requies*, rest; *septimana*, a week, also *שבתון שבת* *m. Cessatio*, quies, rest. *שנ* To touch, *R. נשנ* *To expiate*. *Chald. שנה* *Crescere*, to increase; *multiplicari*, to multiply. *מ. שניא* *Amplus*, more; *valde*, much. *שנב* To be lifted up, *extolli*. *משנב* *m. Locus editus*, *arx edita*, an elevation, height, or place secure, from its height. *שנה שנה* To expatiate, *luxuriare*, run wild; *errare*, to wander, to run wild from the path of duty, to err through ignorance, also to multiply, from *שנא* the same, *Psalm xcii. 13.* *משינה שנוה* *f. Error*, or departing from the path of duty. *שניאור* *f. p. Errores*, errors. *שנין* *m. Cantio erratica*, a wandering song. *שנוח* *Prosperxit*, to view; *consideravit*, to consider. *שנר* *Concumbere*, coire, vitiare, to lie carnally with a woman; *f. conjux regia*, a queen. *שנע* To be distracted, to be mad. *משנע* *Amens*, mad; *demens*, distracted. *שנעין* *m. Amentia*, madness. *שנר* To emit, send forth; *m. fetus emissus*, fruit of the womb, issue, offspring. *שר שר* To shatter; *vastare*, to demolish, destroy, waste; *m. daemon*, a devil, from his power of destruction; *Occare*, to harrow, from its breaking the ground; *m. mamma*, the breast, or teat, from its pouring out milk. *מ. שרי* *Omnipotens*, the Almighty, from his being the pourer, or shedder forth of blessings, *R. שרי* To pour forth; *m. ager*, a field, from its pouring its strength into the parts of plants and causing them to grow; *terra*, the earth; *regio*, a country; *f. symphonia*, the harmony, or musical effusion. *שרי* To choak, suffocate, particularly by excessive heat. *שרמ* *f. Ager*, a field, from its being burnt up by heat; *vitis*, a vine, for the same reason. *שרף* To blast, or blight. *שרפיר* *f. p. Adustæ*, things blasted. *שרפין* *f. Uredo segetum*, the blasting of fruit. *שרר* *R. סר* *Order*. *שרר* *Chald. Mittere*, to send, to order, dispose, arrange, to strive, or exert one's self, to conspire, or exert one's self, in a bad sense. *Chald. אשרור* *Conspiratio*, a conspiracy; *rebellio*, a rebellion. *שר* To lend, *R. נשר*. *שר* *c. more frequently* *m. Pecus parva*, a small flock; *agnus*, a lamb; *hædus*, a kid, small, or of little value, in Arabic the verb denotes, to remain as a residuum of no value. *שר* *Arabic*, To be present; *m. testis*, a witness, from his being present. *Chald. שריות* *f. Testimonium*, evidence. *שה* *m. Sardonyx*, Arabic, to be pale, a precious stone, from its colour. *שהניס* *R. סה* *Rotundity*. *שני* *m. R. נשא* To consume; *vanitas*,

vanity; falsitas, mendacium, a lie, from tending to be consumed, destroyed, or taken away. שוב Reverti, to turn from one place to another; averti, to turn away; recedere, to fall back; reducere, to render; requiescere, to rest; canescere, to grow old, or return to the dust; m. canus, grey hairs. f. Reversio, a returning; quies, rest. מ. Aversus, turning away. f. Aversa, turned away; aversio, hatred. f. Reditus, a return; responsio, an answer. שוב m. Canities, hoary hairs. שר To shatter, demolish, destroy, waste; linere, oblinere, to plaster; m. calx, lime, or plaster, from its crumbling, or falling off. Equalem esse, to make equal, plain, level, compared, estimated, like; posuit, placed. שח Inclinar, propendere, to incline, bend; meditari, to meditate, or bend the mind to the contemplation of any thing, to bring forth, producere, as a word; colloqui, to speak; eloqui, to speak out. R. כר To recede. שח m. f. Meditatio, meditation; colloquium, discourse; querela, a complaint, to incline. שח שח Itare, to decline; circuire, to go about, turn aside; percurrere, viewed around, also שח Scutica, flagellum, a whip, or flail, from their motion when used; m. remex, a man who uses the oar. מ. Remus, an oar, from its motion. שח Obsepere, to stop, assuage, check, also m. f. Sepes, sepimentum, a hedge, from its being a check. שח f. Ramus, a branch, or stake for forming a fence. שח m. f. Vepres, briars, or brambles; spinæ, thorns; hami, hooks. שח m. R. שח To loose, loosen, let loose; fimbria, the hem of a garment, from its flowing loosely. שח Ponere, to place; adhibere, to show; proponere, constituere, to appoint; m. alium, garlic, from the regular disposition of its integuments. f. Dispositio, arrangement. שח Vociferari, to open, as in bawling out; m. clamor, a noise, vociferatio; nobilitas, nobility, or that rank, which, from their possessing substance, ought to be liberal; liberalis, open handed, or free; dives, rich; divitiæ, riches, from their bestowing the means of being liberal, or open handed. שח Tegere, to cover; abscondere, to hide; conterere, bruise, or overwhelm. שח To move, run, or push forwards; appetere, to desire; m. platea, a street; forum, the market place, where men pass, or push forward; f. armus, the shoulder; crus, the leg, the shin, thigh, the instruments of motion, or putting forward. f. Appetens, our desire, which pushes us forward. f. Appetitus, desire. שח To regulate, direct, rule; canere, to sing, from the regulation of the voice

in singing; contemplari, to contemplate, or regulate the mind in thinking; m. inimicus, an enemy, or one who regulates himself against us; murus, a wall, from the regularity of its structure; m. bos, a bull, from שור To view, to behold, from the manner in which they attentively view objects. מ. Inimicus, an enemy. תשורה f. Donum, a gift, or present to a person, for the liberty of beholding the person, great men in eastern countries both expect, and receive these presents. שור Principatum tenere, to hold the chief power. שר m. Princeps, a prince, or one who holds the chief power. שורה f. Principale, the chief, or governing part, the soul. משרה Mensura, a measure, from its regulating the length, &c. of what is measured, to ensnare, or catch by snares, which are so named from their regularity, hence שורה f. Chains, from their regularity, R. שור To regulate. שש שש To be brisk, active, sprightly, cheerful; gaudere, to rejoice. מ. מושש ששון. Gaudium, joy. מ. שושן. A lily, from its vivid cheerful whiteness. מ. ששניכ. An instrument of six strings, perhaps from the lilies with which it was adorned. שר שורה Ponere, disponere, imponere, to set, place, settle, dispose, constitute, appoint. מ. שרה. Ornamentum, ornament, or dress, from its being placed on the body. מ. שרה. Nates, buttocks, from being the part of the body on which men place or set themselves. שרה f. p. Fundamenta, the lower parts of the body. Chald. שרוב Liberare, to free; eripere, to deliver, to save. שרף Contueri, to behold; conspiciere, to see. שור To twist, contorsit. מ. משרף. Contortum, twisted. שרף Munus exhibere, to make a present; m. munus, a gift, a bribe. שרה Prostravit, to incline, bow, bend downwards, incurvavit se, depressit. שרה Idem, the same. שרה Natate, to swim. מ. שרה. Natatio, swimming. שרה שרה f. Fovea, fossa, a ditch, from its being depressed or hollow. שרה f. Incurvatio, a bending. מ. שרה. Demissus, humilis, low, or bended. מ. שרה. Incurvatio, bending. שרה To extend, to shed, or drain off the blood of men or animals; mactare, to slay, to press out juice, as of grapes. מ. שרה. Ductum, led; tractum, drawn. שרה שרה f. Mactatio, a slaying. שרה To be dark coloured; m. leo ferox, a fierce lion, from his dark colour, found in Ethiopia. שרה f. Onyx, an odoriferous shell, from its being of a dark colour. שרה Arabic, To be warm, hot. מ. שרה. Ulcus, apostema, an ulcer, from its being inflamed. מ. שרה. Sponte nascens, that which groweth of its own accord. שרה To waste, to consume away; m. æsalon, a kind of hawk; larus vel cuculus, the cuckoo, or

rather the seagull, from its leanness, or small quantity of flesh in proportion to its apparent size. **שחפר** f. *Tabes*, phthisis, consumption, also **שחף** m. *tectorium*, ceiling, or slender planks of wood used for the roof. **שחף** Arabic, To lift up, be lofty; m. *fera*, a wild beast of the larger kind, from his size being high, or lofty, pride. **שחק** To conflict, collide; *contundere*, to grind, beat, or wear to pieces; m. *pulvis*, dust, formed by collision; *cælum*, heaven, or the celestial fluid, from the motion of the air; to contend. or sport with, *ludere*, which was often in the sands; to laugh, or sport with, *ridere*, *deridere*, *irridere*, also **משחק** m. *Ludus*, sport; *risus*, laughter; *derisio*, scorn. **שחר** *Denigrari*, *nigrum esse*, to be dark coloured, black, to rise early, or while the morning is dark, mane *quærere*, also **משחר** m. *Aurora*, the morning as yet dark; f. *Niger*, black; m. *nigredo*, blackness. **שחרור** f. *Nigra*, a female of a swarthy complexion, black. **שחרור** f. *Juventa*, youth, or the early part of life. **שחר** *Perdere*, to corrupt, spoil, mar, destroy; *interficere*, to kill; m. *corruptio*, corruption; *fovea*, a ditch, or place for corruption. **שחית** f. *Chald.* *Corruptum*, corrupted; *corruptela*, corruption. **משחית** m. *Corrumpens*, *perdens*, *corruptio*, *perditio*, destruction. **משחית** *Corruptum*, corrupted; *corruptio*, destruction; *corruptus*, destroyed. **שט** To extend, R. **שט** *Declinare*, to decline, go, or turn aside, also **שט** m. *Cedrus*, a cedar, from the thorns with which it is furnished, making animals turn aside from meddling with it. **שטח** *Expandere*, to expand. **משטח** m. *Expansio*, expansion. **שטח** *Odio prosequi*, to bear malice against, to hate. **משטח** f. *Odium*, hatred. **שטן** *Adversari*, to oppose, to be adverse; m. *Satan* the adversary, a foe to God and man. **שטנ** f. *Accusatio*, an accusation. **שטף** *Exundare*, *immergere*, to cover with water, to wash, to rush, or overwhelm with water; m. *inundatio*, an inundation, outrageous. **שטר** Arabic, To be an inspector; m. *moderator*, *gubernator*, a governor, exactor, an officer, or chief, from his office of inspecting his dependants; *Chald.* m. *dominatus*, he who rules. **משטר** *Idem*, the same. **שי** m. *Excellency*, R. **נשא** *שי* *To make equal*, plain, level; *munus*, a present, or compensation for benefits received. **שיה** m. *R. שח* To bend; *stirps*, a plant, from its power of bending; *frutex*, a shrub. **שין** m. *Urina*, urine; *urinare*, to make urine. **שיר** *Chald.* *Perficere*, to accomplish, to finish. **שיר** f. p. *Catenu læ*, chains, or bracelets for regulating the arm, from **שר** *To regulate*. **שש** m. *R. שש* To be brisk, active, sprightly, cheerful;

marmor, marble, from its bright colour. מ. שִׁיר. R. שִׁיר To set, place, settle, dispose, constitute; vepres, a briar, or bramble, or kind of thorn, from its stability or strength; vepretum, a place full of thorns or briars. שִׁךְ שִׁךְ R. סִכַּךְ To cover. שִׁכַּב Jacere, cubare, accumbere, concumbere, occumbere, to lie, lie down, to die, or lie down in the grave. שִׁכְבָּה f. Cubatio, concubitus, a lying down. מִשְׁכַּב m. Lectus, a bed; concubitus, a lying down, sleep, or the consequence of lying down to rest. שִׁכָּה Arabic, To be like, resemble; aspicere, to see, to think, or behold with the mind, to paint, or form resemblances. מִשְׁכִּיּוֹת f. Imago, effigies; pictura, an image, an effigy, a picture, from their resemblance to some object. שִׁכְיָה Intellectus, mens, the mind, or imagination, from its power of framing resemblances. שִׁכַּח To fail, to relax, let go; oblivisci, to forget, or let go the remembrance of any thing; Chald. invenire, to find; m. obliviscens, oblitus, forgetting. שִׁךְ שִׁךְ Sedari, quiescere, to assuage; tendere retia, to stake as toils, or nets. שִׁכְלוֹת R. סִכְלוֹת To be foolish. שִׁכַּר Orbari, to deprive of children. מ. שִׁכּוֹר Orbatus, deprived of children; orbitas, the being without children. מ. אִשְׁכּוֹר Botrus, a bunch of grapes; bacca, a berry, from their being plucked off. שִׁכַּל Prosperari, scite agere, intelligere, to direct one's self wisely, be wise, prudent, behave wisely, to understand, or direct, to prosper, or the consequence of directing one's self wisely, also מ. הִשְׁכַּל Intelligentia, wisdom; prudentia, prudence, or fore sight; successus, prosperity. מ. מִשְׁכִּיל m. Carmen erudiens, an instructing song; intelligens, understanding; prudens, wise. שִׁכְלָל Chald. Perficere, to finish; absolvere, to free, from כָּלַל To finish. שִׁכָּב Readiness, forwardness, diligence, alertness; mature paratum esse, mane se expedire, to rise early, or soon be ready; m. humerus, the shoulder, from its readiness in bearing burdens; dorsum, the back; pars, portio, a portion, or a district of a country; tumulus, agger, a portion of earth. שִׁכָּן Habitare, to dwell; inhabitare, degere, to live, or dwell; m. vicinus, a neighbour, from his dwelling near us; habitator, a dweller. מ. מִשְׁכָּן m. Habitaculum, a dwelling; tabernaculum, a tent. שִׁכָּן שִׁכָּן m. R. שִׁךְ To stop, assuage, check; culter, cultellus, a knife, from its power of defending, or checking the efforts of an enemy. שִׁכַּר R. סִכַּר To shut up שִׁכַּר To satisfy; inebriare, to satiate, to drink largely; ebrius, drunk; sicera, all manner of strong drink. מ. שִׁכְרִין m. Ebrietas, drunkenness. מ. אִשְׁכַּר m. Donum, a gift, a compensative present, from its power of satisfying the receiver, to satisfy, or give satisfaction for service, mer-

cede conducere; mercedem dare, to give a reward, also משכרת f. Merces, a reward. שכיר Mercenarius, a hired servant. שׁל To loose, loosen, let loose, is the article said to be, but improperly of the genitive case, (see Robertson's Grammar.) from שׁ a contraction of אשר Which, and ל To, for; בשׁלי Propter me, literally in which for me. בשׁלמי Propter quem, on account of whom, literally, in which, for whom. שלהבת f. A flame, R. להב. שלב To be disposed, or put in order, to correspond, to answer, to joint. שלביב m. p. Gradus, steps; scalæ, ladders, from the manner in which the parts fitted, or were jointed with each other. שלנ To be bright, to shine; מ' nix, snow, from its brightness. שלן Tranquillum esse, to be quiet, easy, secure, to be free, to be happy; errare, to wander, or negligence of the path of duty. שׁל Error, or neglect, or being easy, or careless of the way of commanded duty; imprudentia, a want of the foresight of the consequences of being careless of the path of rectitude. שלן Chald. שלן m. Tranquillus, calm, error. שלי m. שלי f. Tranquillitas, calmness. שׁליר f. שׁליר m. Secundina, the after-birth, or rather a female child, from its ease, or apprehending no mischief. שלן f. Coturnix, the quail, from its living in ease and plenty among the corn. שלח Mittere, to send; emittere, remittere, transmitttere, to send off, send back, send over, to convey, accompany, stretch forth; m. missile, a dart, from its being thrown, or sent forth by the hand; gladius, a sword, or rather a javelin, from its being cast by the hand; propago, a shoot, from its branching forth. שלוח m. Munus, a present, from its being sent forth. שלחן m. Mensa, a table, which is set out, or put forth to place provisions upon. משלח m. Extensio, emissio, an extending, a sending forth. משלוח m. Missio, a sending. שלט Dominari, to be over, or before, either for protection or rule, ruled. שליט m. Dominator, a regent, a ruler. שליט Dominatio, rule; Chald. dominator. שלטן m. Dominium, rule, or power. שלטי m. p. Scuta, shields, or arms for protection or defence, umbones. שלך Jecit, abjecit, dejecit, to cast, cast down, or away; m. mergus, a cormorant, from its darting, or casting itself down on its prey. שלכר Nomen portæ Hierosolymitanæ, one of the gates of the temple, from the manner of its opening. שלל Spoliare, depredari, spoiled; m. præda, prey; spoliū, spoil. שולל m. Spoliatus, plundered; amens, demens, frantic, mad, the consequence of being spoiled, R. שׁל To loose, &c. from being loosed, or taken from the captives. שלל Compleri, perfici, to make whole, entire, complete, to

finish, perfect, be at peace; *pacem habere vel colere, pacem precari, salutare, to wish well, or to agree*; m. integer, a whole; *integrum, entire, perfectum*; Eucharistum, a sacrifice, also Chald. שלמה Pax, peace; *prosperitas, prosperity; integritas, integrity*, also שלמה f. Vestis, an outer garment, from covering the whole body, also שלום m. שלומה f. Retributio, a recompense, from its being complete. שלום m. Chald. Perfectum, complete. שלח Extraxit, to draw, or push out; *strinxit gladium, falcem, to draw a sword, or pruning hook*. שלש שלוש f. שלשה m. שלשה c. Tres, three. שלישי m. Tertius, the third. שלישית f. Tertia pars, the third part; trima, three years, or days. שלישית Tertiani, *tertiæ generationis nepotes, descendants to the third generation*. שלוש Nudiustertius, three days ago. שליש m. Tribunus, a tribune; dux, a leader, a tribune, or third man, a lord, from perhaps being below the king and the general; triens, a sort of large measure, containing a third part of some other known and common measure. שליש m. Tribunitius, any thing belonging to the tribunes. שלש Triennis, the space of three years. ש To place, set, put; m. nomen, a name, or articulate sound, which is placed for a thing as its sensible mark or sign, renown, or a name of fame, or reputation, as a particle, also שם Ibi, illic, there; illuc, eo, thither. משם Inde, hence, whence, thence. שמי Chald. שמי Cælum, cœli, the heaven, the heavens, or the disposers, the placers, hence the fanciful science of astrology; to astonish, to desolate. שממיה f. The lizard, from frequenting the walls of houses, or rather the spider, the placer, the disposer, as the spider is eminently curious in the exact disposition of the threads of her web. שמר Perdidit, to destroy, abolish, or dissipate utterly, disperdidit. שמח To move briskly, to move to and fro, or vibrate with a quick motion, as the heart in joy; lætari, to be merry; clarescere, lucere, to shine, from the oil with which their heads were anointed upon festival days; m. lætus, joyful. שמחה f. Lætitia, joy. שמת Intermisit, to let go, remit, to mire, or fall into the mire, amovit, to throw down, or to remit with violence to the ground, to shake, deturbavit, the consequence of letting the thing fall; to smite, or throw down by a stroke. שמת f. Intermissio, release, remission, or a letting go. שמך To recline, lie down, or along. שמיכה f. Stragula villosa, a mantle, rug, or mattress, from its being something upon which we lie down. שמר To surround on all sides. שמאל m. Sinistra manus, the left hand; *sinistrum latus, the left side, from the left hand, &c.* being involved in the hyke, or garment, while the right was usually

at liberty. **שמאלי** m. Sinister, left. **שמלה** f. Vestis, a garment, a vestment, a hyke, from its surrounding the body, &c. (see Parkhurst.) **שמם** Niphal, desolare, to desolate; obstupescere, to confound; m. desolans, desolating; desolatum, desolated. **שממה** m. **שממה** f. Desolatio, desolation. **שממה** f. Stupor, amazement; desolatio. **שמן** Impinguare, saginare, to abound, superabound; m. pinguis, opulentus, fat, rich; pinguedo, fatness; oleum, oil; unguentum, ointment, from their abundance in animals. **שמונה** f. **שמונה** f. Octo, eight, or the superabundant number. **שמנה** m. Pinguedo, fatness; pingue, fat. **שמע** Audire, to hear, to obey, or to hearken; attendere, obedire, to report, or to declare what we have heard; exaudire, to hear perfectly, also **שמע** m. **שמעיה** f. Auditio, a hearing; rumor, a report; nuncium, a message; fama, sonus, a sound. **שמיעה** f. Auscultatio, listening; obedientia, attention. **שמיעות** f. Auditus, hearing. **שמץ** To mutter, murmur, whisper; m. particula, paucillum, a little. **שמירה** f. Ignominia, a whisper; infamia, a report, or a thing contemptible, shame. **שמר** Custodire, to keep; observare, keep safe, preserve, to guard, take heed; cavere, prevent, preserve. **שמיר** m. Sentis, senticetum, a thorn, or briar, which by its prickles is preserved from being plucked up; adamas, the diamond, or adamant, from its engraving, or cutting other stones, from its hardness; fæx, the dregs, lees, which are preserved at the bottom of the vessel, and preserve the strength and flavour of the wine. **שמירות** f. p. Vigilæ, watchings; palpebræ, the eyelids, from their watching. **שמירה** m. **שמירה** f. Custodia, keeping; carcer, a prison. **שמש** Chald. Ministrare, to serve, minister unto; m. Sol, Chald. **שמשה** Sol, the sun, the great minister, or servant to the solar system, which God causeth to rise on the evil and the good, which bringeth forth the precious fruits of the earth, and from the heat whereof nothing is hid. **שמשה** f. p. Fenestra, specula, a window through which the solar light enters. **שנא** Odit, to hate. **שנאין** m. p. Chald. Osore, haters. **שנאה** f. Odium, hatred. **שניא** f. Exosa, the affair detested. **שנב** Arabic, To be cool, also **שנב** m. Fenestella, a window, from its power of cooling. **שנה** To iterate, repeat; secundare, iterare, do again, or a second time; mutare, to change. **שן** To sleep, R. **שן** c. Dens, a tooth, from its being renewed in men, as well as in most other animals; ebur, ivory, or the tooth of the elephant; scopulus, a sharp rock, from its resemblance to a tooth. Chald. **שנה** m. Two. **שני** m. d. Duo, bini, two, two by two. **שני** f. Duæ, two. **שני** m. Secundus, second. **שנה** f. Annus, the year, or the repetition of

the solar light. מ. שני. Dibaphum, double died; coccineum, scarlet colour, from being twice dipt. מ. שני. Iteratio, a repetition. מ. שני. Duplicitas, duplum, duplicity, double; secundus, the second, secunda pars; exemplar, a copy in writing. מ. שני. Acuere, to sharpen. מ. שני. Dicterium, dictum acutum, a sharp saying. מ. שני. Accingere, to gird up. מ. שני. Diripere, to rob, plunder, pillage, depredari. מ. שני. Diripere. מ. שני. Direptio, plundering. מ. שני. Diffindere, to split, cleave; bifidatum esse, to part in two; m. fissura, an opening, or chink. מ. שני. Dissecare, to cut, or hew in pieces. מ. שני. &c. see ישע To save. מ. שני. Respexit, to regard; attendit, to look, turn to and from, have respect to; Chald. f. hora, an hour. מ. שני. R. שני. A branch. מ. שני. Aspectus, the countenance, from its being beheld. מ. שני. Oblectationes, sports, or turning this way or that way in sport. מ. שני. To stamp, or to rush forward, also מ. שני. f. Strepitus, a noise; plausus, a shout. מ. שני. Heterogeneum, linsey-woolsey, perhaps from מ. שני. Which, ענין To weave, and מ. שני. To sprinkle, and so express a texture sprinkled, as it were, with different kinds of threads. מ. שני. To be hollow; m. pugillus, the hand, or the hollow of the hand, handful. מ. שני. Vulpes, a fox, from his burrowing, or making holes in the earth. מ. שני. Semita, a foot path, or a hollow, narrow way. מ. שני. Niti, to incline, recline, lean upon, to rely. מ. שני. f. Bacillus, scipio, a staff, upon which we lean. מ. שני. To stand erect, or upright; estimare, to esteem, or think a person upright; m. porta, a gate, from its being upright; janitor, a keeper of a gate; mensura, a measure, from its being kept at the gate; capillus, hair of the head, from its standing at times, as in horror, upright; horrendus, horrible, as if the hair were standing upright. מ. שני. R. שני. A storm. מ. שני. f. Res horrenda, a dreadful affair; horrere, to shudder; m. horror, dread; turba, trouble, or danger; pillus, hair. מ. שני. Pilosus, hairy; hircus, a buck goat, from its shaggy hair. מ. שני. f. Hordeum, barley, from its rough bristly beard. מ. שני. To dash, crush, or break by impulse; f. labium, the lip, from the breaking the air into distinct articulations in speaking; ora, ripa, littus, sermo, speech, or talk, the border or edge of any thing, as the lips are of the mouth, lifted up, as on the edge of the tongue. מ. שני. Clivus, a hill, or craggy prominence; caseus, cheese, from it being formed from pressure. מ. שני. To depress. מ. שני. f. Ancilla, a handmaid, from her being in servitude. מ. שני. f. Familia, a family, household, from being under the dominion of

the master ; genus, a race, as of birds, &c. שפט Any kind of regulation and disposal ; judicavit, to judge ; m. judex, a judge. שפוט m. Judicium, judgment. משפט m. Judicium, jus, right ; ratio, a reason ; mos, ritus, modus, custom, or the judgment formed from time, law, or the declaration of the judge. שפך Effudit, to pour out, shed ; m. effusio, a pouring out. שפכר f. Virile membrum, urinam et semen effundens. שפל To humble one's self, humilem, depressum esse, deprimi, to be humbled, brought low ; m. humilis, humble, or low ; depressus, borne down, feeble, or deformed ; abjectio, a casting down. שפלה f. Planities, a valley, or low plain country, also שפלות m. Demissio, a falling down ; humilitas, lowness. שפם m. R. שפה Ex-tremity ; mystax, upper lip beard, from being the extremity of the body. שפן R. כפן To cover. שכן To hide ; m. cuniculus, a coney, or rabbit, from hiding itself in its hole, an Egyptian rat, for the same reason. שפע To flow together, be abundant ; m. abundantia, abundance. שפער f. Agmen, a band, from their abundance or number. שפך To clap, strike, or smite together, to suffice, from the clapping the hands as an evidence of it. שפיץ m. Cerastes, a flying serpent, from Arabic שפה To make a puncture, from the bite of the animal. שפר Pulchrum esse, seemly, good, elegant, beautiful ; m. elegantia, grandeur. שפיר Chald. m. Pulchrum, fair ; locus elegans, a pavilion, from its beauty. שופר m. Buccina, tuba, a trumpet, from its majestic sound. שפירי m. Tentorium, tabernaculum speciosissimum, a tent, from its beauty. שפירא m. Chald. Aurora, the morning, from its beauty. שפיר m. Frustum pulchrum, a handsome piece of flesh. שפיר Ordinavit, disposuit, to put or set in order, to dispose. שפתי Lapidēs focarii, fire ranges, rows of stones on which the caldrons or pots were placed for boiling. משפתי m. d. Sarcinæ duæ, the divisions of a stall, sheepfolds. שצף m. Pauculum, little, a moment, or a small portion of time. שך To move, run, or push forward ; m. saccus, a sack, or bag, into which corn, &c. is moved, or pushed forward, sackcloth. שך To kiss, R. נשך שך Advigilavit, to awake, watch ; maturavit, to ripen, is ready ; festinus, quick ; m. amygdala, the almond tree, from its early awaking from its winter's repose, flowering in the month of January ; conjunctum, bound. שקה To irrigate, wet, moisten with water ; potavit, to drink, irrigavit. שקי m. Irrigatio, a wetting ; potus, drink. שקה f. Aquaticulus, a water trough. משקר m. Pocillator, a cup-bearer ; potus, drink. שקט Quievit, to be quiet ; quietus fuit, to be at rest, also שקט m. Quies,

rest; tranquillitas, calmness. שקל Ponderavit, to weigh; m. sielus, a shekel, a piece of money so named, from being of the standard weight. משקל ממשקל m. Pondus, a weight. משקל f. Perpendicularum, a weight used to estimate perpendicularity, a plummet. שקב m. Arbor sycomori, the sycamore tree; Arabic טקב Male habuit, to make sick, because the fruit of the tree is apt to bring on diseases, not being easily digested. שקע Submergi, to sink, subside as fire, to drown. שקערורור f. p. Fossulæ, running cavities, hollows, from שקע To sink, and רר To flow. שקף Spectavit, to look out, or turn towards; m. Aspectus, the countenance, from beholding us. שקופיכ m. p. Prospectus, views. משקף m. Superliminare, the frontispiece, or lintel, from its being exposed to view. שקץ Abominari, to abominate, abhor, detest, to curse. שקיץ m. Abominatio, an abomination. שקק Discurrere, to run. משק m. Discursitatio, a running. שקר Mentiri, to lie, speak, act, or deal falsely; m. mendacium, a lie; falsitas, falso, falsely; nutare, nictare, to wink, to deceive. שרא To loose; Chald. cepit, to begin; habitavit, to dwell; mansit, dissolvit, prevail. שרב Chald. To scorch; m. æstus, heat; aridus, torridus locus, a dry place, from the heat. שרביט m. Sceptrum, a sceptre, from שרבט To extend, hence a sceptre, from its extension. שר To saw, R. נשר Implicari, to be wreathed; m. palmes, the shoot of the vine, pliable, a basket, from its twisted construction. שרר Superesse, to leave, or be left behind. שריד m. Superstes, residue; residuum, remnant; amussis, a carpenter's rule, or rather the chalk or pencil which marks their work, and leaves the evidence of it behind; ministerium, clothes of service left, when not used, in the sanctuary. שררר To direct; principem se gerere, to be strong; send forth, dimittere; Chald. solvere, to loose. שריר f. שריר m. Lorica, a coat of mail, from its strength in defending the body; f. a small dart, from its being sent forth, or thrown from the hand. שרין Sharon, the name of a country. משרר f. Maceratio, a soaking in water; maceratum, the thing soaked in water; m. principatus, rule, or power, arising from strength. שרט Cædere, incidere, to scarify, cut, or wound, also שרט m. Cæsura, a cutting off. שרך To twine, wind, or bend about, implicare. שריך m. Corrigia, a shoe-string, from its being twined round the foot. שרע To be long, redundare. שרעה m. Cogitatio, anxious thought, sorrow, from ש Which, and רעה To distil, thoughts, as if they were distilling from the heart. שרף Urere, exurere, incendere, to burn, burn up, burnt; m. præster, serpens ignitus, fiery ser-

pents, from the burning the consequence of their bite ; seraph, from the glory or burning of its appearance. **משרפה** f. Incendium, ustio, burning. **שרץ** Abunde progignere, to produce, or increase abundantly ; reptare, to creep ; m. reptile, reptilia animantia, reptiles, from their abundance. **שרק** To be yellow, yellowish, tawny ; sibilare, to hiss, whistle, also **שרקה** f. Sibilus, hissing ; vitis generosa, a vine, from its yellow colour. **משוריקתא** f. Chald. Fistula, a pipe, a flute, a flagelet, from their whistling. **שרקיי** m. p. Balii, varii coloris equi, horses of various colours. **שרוקי** m. p. Vites præstantes, excellent vines. **שריקר** f. p. Serica præstantia, silken garments, of a yellow colour, yellowish, spoken of raw flax such as fishermen use. **שר** To regulate or direct, principatum tenere ; m. umbilicus, the navel string, whose use is to convey or regulate the blood ; a rule, a lord, from his power of directing. **שרירות** f. p. Sententiæ animi, thoughts which regulate the actions. **שרש** To root, take root, or cause to take root, to eradicate, radices agere, eradicare ; m. radix, a root. **שרשו** f. Idem, the same. Chald. **שרשו** Eradicatio, a rooting up. **שרשרות** f. p. Catenæ, chains of a tapering form like roots, root work. **שרת** Personal attendance, or ministry ; ministravit, to serve ; m. ministerium, ministry, or service. **משרה** m. Minister, a servant, a minister, an attendant, service ; m. sartago, a frying-pan, from its service, or use in preparing food. **שש** To be brisk, active, sprightly, cheerful ; m. byssus, xylinum, m. fine linen, or cotton cloth, from its cheerful whiteness, also **ששה** f. **שש** m. Sex, six, this is applied first to the sixth day of exultation for the finishing of the creation, when the morning stars sang together, and all the sons of God shouted for joy. **ששי** c. Sexaginta, sixty. **ששי** m. Sextus, the sixth. **ששיר** f. Sexta, sexta pars, the sixth part. **ששה** Sextam partem obtulit, to take or give a sixth part. **שושן** m. **שושנר** f. Lilium, the lily, from being a six-leaved flower ; hexachordum, an instrument of six strings. **שש** m. Color indicus, minium, vermilion, from **אשור** Arabic, To be ruddy, the colour of vermilion. **שתי** for **שנה** Two. **שתי** Chald. Sex, six ; to place, R. **שתי** Sexaginta, sixty. **שתי** Chald. Bibere, to drink, to place, swallow liquid. **שתי** m. Compotatio, drink ; stamen, a foundation. **שתיה** f. Potus, potio, drink. **משתה** Chald. **משתיה** m. Convivium, a feast accompanied with drink, potio. **שתל** Plantare, to plant, to settle. **שתילי** m. p. Plantæ, plants, a grove, or collection of plants. **שת** Recludere, to shut, shut up, or out, in a privative sense, aperire, to open. **שהן** Mingere, to make

water. שֶׁק Silere, to be still ; tacere, to be silent, or calm. שָׁחַר To hide, to be hidden.

ת

Is the last letter of the Hebrew alphabet, is of the class of serviles ; prefixed from אֶת The, very ; it forms nouns, as תַּלְמִיד A scholar, from לָמַד To teach. It forms particles, as תַּחַת Under, from נָחַל To descend. It denotes the second person future singular and plural, masculine and feminine of verbs, also the third person singular feminine ; affixed second person singular preter. It is put in government for ה as תַּעֲצֵר for בַּעֲצָר In the counsel. It forms many nouns feminine, as מַלְכוּת A kingdom. It is paragogic, and is post-fixed to an infinitive, as יִבְשֶׁת To be dry. To nouns feminine, as תַּמְאָר Exquisite ornaments. To verbs, as תַּמּוּתָּה Thou shalt entirely slay, from אָרַת Very. תָּמָּ m. R. תָּמַר To limit, bound, set or draw a limit, or bound ; thalamus, a chamber, or room bound by walls ; insidious thought. תָּבַח To waste, to consume, pine away ; desiderare, to long for, to abhor, or to consume with hatred, or dislike. תִּבְחָה Abominans, hating. תִּבְחָה f. Desiderium, desire. תִּבְחָה Determinare, to limit. תִּבְחָה m. Bubalus, a wild bull, because these animals are caught in nets. תִּבְחָה f. Terminus, border, limit, also f. desire, from אָרַת which see. תָּבַח To be connected, double, cohere, or embrace as twins in the womb. תָּבַח m. p. Gemelli, twins ; gemellos parere, to bring forth twins. תָּבַח f. R. תָּבַח labour of body or mind ; ficus, arbor et fructus, the fig, or the tree and its fruit, or the grief tree, from the roughness or prickliness of the upper side of its leaf. תָּבַח f. Sadness. תָּבַח f. An occasion, R. תָּבַח. תָּבַח Definire, formare, to delineate, draw, or mark out ; m. forma, beauty ; species, a kind. תָּבַח Chald. To return, R. תָּבַח f. Arca, a chest, an ark, R. תָּבַח To be hollow, a hollow vessel fit for swimming. תָּבַח f. Provision, R. תָּבַח f. תָּבַח To mix, or mingle ; orbis habitabilis, the habitable earth, composed of earth and water. תָּבַח f. Intelligent, R. תָּבַח. תָּבַח m. Confusion, R. תָּבַח also תָּבַח m. Suffusion. תָּבַח To cut, or shatter to pieces. תָּבַח m. Stramen, palea, straw, chaff, from being cut, or broken to fragments. תָּבַח f. Structure, &c. R. תָּבַח.

Burning, R. בער Frangere, to break. f. Fractum, broken, brittle. m. הנמול Retribution, R. גמל. f. Conflict, R. נגד. R. הר Jugiter, continually, always, R. רור To go round and round as revolving years, or as a continuance of time does. תרה To be void, without form; m. inanitas, empty; res informis, any unformed thing. c. תהיב more frequently f. Abyssus, depth, from המה Tumult. f. תהלכות p. Progressions, R. הלך. f. תהלה f. Praise, &c. R. הלל. f. תפסות R. הפך. f. Perverseness, R. תב תב Chald. Reverti, to return; redire, render; respondit, to reply, or return an answer. f. תונה f. Sadness, R. ינה. f. תורה f. Confession, &c. R. ירה. f. תורה f. Hope, R. יהל. f. תעפות p. Fatigues, R. יעף. Ex-pavit, trepidare, to tremble; signare, to mark; describere, make a mark; circumscribere, to limit. m. תו Signum, a mark. תך תוך To be in the midst, between; medium, middle. f. תכונה m. תיכון Medianum, middle. תכר Mediari, to be in the middle; m. deceitful, or concealed wickedness. f. תוכרה f. Blame, &c. R. יכח. f. תולדות p. Generations, R. ילד. f. תוצאות p. Departures, R. יצא. f. תורה A law, R. ירה. m. תושב An inhabitant, R. ישב. f. תשירה f. Essence, &c. R. ישר. תר To go round or about; explorare, to seek, or explore; scrutare, to investigate; m. ordo, law; conditio, state; turtur, a turtle, a turtle-dove, from its cooing. f. תורה f. Conditio, state, order, law. m. תור Exploratio, searching out. m. תורייס p. Exploratores, persons who search out. תו Amputare, to shake, or cut off, resecare; m. a fleece, from its being cut off. f. תונות f. Whoredom, R. זנה. f. תה A piece, R. גרה. f. תחלה f. A beginning, R. הלל. m. תורה R. תורה To surround, mix, contend, miscere, commiscere, to mingle, contend, compare; lorica, a coat of mail, from its surrounding the body. f. תחבולות p. Prudent counsels, R. חבל. m. תחמס A rapacious bird, R. חמס. f. תחנית f. A setting of bounds. תחנן m. Prayer, R. חנן. m. תימן The south, R. ימן. m. תחש Taxus, a badger; melis, taxea, the skin of a badger, or rather a violet colour, R. Ethiopic, To rub, from the manner in which the skins are prepared for use. Chald. תחור Sub, under; infra, downwards; pro, for; loco, in the place; propter, on account of, R. נהר To descend. f. תחתונה m. תחתון f. Inferior, lower. m. תחית R. תחש To compress; hircus, a he-goat; aries, a ram, because they are kept for breeding. m. תך תך Dolus, fraus, concealed or inward wickedness, deceit, the primitive meaning denoting any thing in the middle, or inward. m. תוכייס p. Pavones, peacocks, from

their hollow cry. **תכר** To join, set down, attach. **תכל** Blue, azure, skycolour. also **תכלת** f. Hyacinthinus, hyacinth, from its blue colour, from **כלה** To complete a perfect colour. **תכנת** f. A seat prepared, R. **תכן** To direct, regulate, expendere; perpendere, to weigh, ponder, dispose; aptare, to measure, also **תכנית** f. Demensum, mensura, dimension; summa, the amount. **תכנת** f. Summa, forma, shape; dispositio, sentiment. **תכריד** m. A cloak, R. **תכר** f. Dryness, R. **תלא** f. Labour, R. **תל** f. Garments, R. **תלש** Chald. Nix, snow, from Hebrew **של** Idem, the same. **תלר** Suspender, to hang, hang up, suspend. **תלפיו** f. p. Armaria, armoury, from **תלה** To suspend, and **תל** Edges, and therefore denotes a place upon which edged weapons are suspended. **תלנ** f. Murmuring, R. **תלי** m. A hanger, a quiver, from its being suspended. **תלל** m. Aggere, accumulare, contumulare, to heap up. **תל** m. Tumulus, a heap of earth; agger, a mound. **תליל** m. p. Contumulatores, those who bury. **תליל** To suspend. **תלס** To break, break in pieces; m. porca agri, a ridge of land between two furrows, because broken in pieces; aratio, ploughing, or breaking the ground. **תלמ** m. A scholar, R. **תלע** To split, cleave, also **תולע** m. Coccus, coccineum, crimson, red-worm, or cochineal, wormcolour, so called because made of small worms found in the tubercles of a certain shrub. **תולע** f. Vermis, the worm thus found. **תלע** m. p. Coccinati, clothed in scarlet. **תלע** f. p. Dentes molares, the grinders, which split, or cleave the food. **תלת** Chald. Tret, three, thrice. **תלתין** Triginta, thirty, from Hebrew **שלש** Idem, the same. **תכ** To finish, or be finished; m. upright, perfect. **תמ** Chald. Illic, there; illuc, thither. **תמ** Continuance, or to hold up. **תמיד** Jugis, jugiter, continually, daily. **תמר** Mirari, to wonder; obstupescere, to be astonished, amazed. **תמר** m. Stupor, astonishment. Chald. **תמרין** m. p. Admirabilia, miracula, wonderful works. **תמונה** f. A similitude, R. **תמונה** f. A change, R. **תמונה** f. A killing, R. **תמונה** m. A cleansing, R. **תמר** m. Bitterness, R. **תמר** Sustentavit, apprehendit, tenuit, to lay hold on, to hold, hold up. **תמול** Heri, yesterday; ante, before; antea, before these things, from **תכ** To finish, and **תל** To cut off. **תמ** Absolvi, compleri, to finish, perfici; m. **תמים** m. Integer, whole; integritas, uprightness; Thummim, perfections, as the precious stones put into the high

priests' breastplates were called lights, so the Thummim was named, from the completeness or perfection of the oracles never failing, but always accomplished. **מתום** m. Perfectio, finished, integritas. **תמר** To be straight, upright, also **תומר** m. **תמר** f. Palma, the palm tree, from its being straight, or upright. **תמרים** f. p. Columnæ elatæ, lofty pillars, **תמריים** m. p. Pyramides, pyramids, pillars, or columnis. **הן** To give, R. **נתן** **תנה** To hire, mercede conducere, to comfort, or please with a hire, or reward; confabulari, to talk. **תנה** f. **אתנה** m. Merces, meretrix, the reward, or hire of a whore. **תנוא** f. A breaking off, R. **נוא** **תנוכ** f. Provisions, R. **תנוכ** f. Agitation, R. **נוכ** **תנומים** m. p. Consolations, R. **תנוכ** m. Chald. Secundus, second, from **שני** Second. **תנך** To fail, to be soft, also **תניך** m. Tenerum, tender; imum auris, the tip of the ear, or the tender part of it. **תנך** m. R. **תנה** To shriek, wail, bewail; draco, a dragon; balena, a whale; serpens, a crocodile, also a sort of wolf, from the cry of these creatures. **תנור** m. R. **נר** To split, separate, divide; fornax, a furnace, from its power of melting, or dividing the parts of the metal. **תנשמה** f. A mole, &c. R. **נשם** **תעב** Abominare, to abominate. **תעכר** f. Abominatio, a loathing. **תער** Errare, vagari, to err, wander, go astray. **תער** f. Error, or wanderings from the will of God. **תעתעים** m. p. Aberrationes, wanderings from the path of commanded duty. **תעורה** f. Testimony, R. **עור** **תעור** f. An aqueduct, R. **עור** **תעלולים** m. p. Sports, &c. R. **על** **תעלומה** f. Hidden, R. **עלם** **תענו** m. Dainties, R. **ענו** **תעצמות** m. Powers, R. **עצם** **תער** To divide, cut, cleave; m. novacula, a razor, from its power of cutting; vagina, the sheath or scabbard of a sword, from its cloven form. **תערכור** f. p. Covenants, R. **ערכ** **תפח** m. R. **נפח** To breathe, blow with a blast of air; malus, an apple, from the fragrance emitted by the fruit. **תפיל** m. p. Things boiled, or baked, R. **אפר** **תפל** f. Fatuitas, inconsiderate, absurd. **תפף** To strike, to smite, beat, also **תוף** m. Tympanum, a drum, tabret, from its being struck. **תופפות** f. p. Tympanistrix, women playing on timbrels. **תפצור** f. p. Dispersions, R. **פץ** **תפל** f. A prayer, R. **פל** **תפלצר** f. Terror, R. **פלץ** **תפר** Consuere, to fasten, or join together, to sew. **תפש** Capere, prehendere, to lay hold on, handle, to take. **תפרי** m. p. Chald. Exactores, exactors; justitiæ executores, executors of justice, R. **שפר** To set in order. **חץ** To break, R. **נחץ** **תק** To pull down, R. **תק** **תקור** f. Hope, R. **קור**

תקומה f. Resurrection, R. קיב. Chald. Ponderavit, to weigh.
 תקן Dirigi, corrigi, to direct, set in order, ordinare. תקע Figere, to
 force, or drive one thing into, or against another, to fasten, or fix with
 stakes; clangere, plaudere, complodere manum, to strike hands with
 one another, to sound, or strike an instrument; m. clangor, a noise.
 תקע m. Classicum, a trumpet; urbs Tekoa, the name of a city. תקף
 Prævaleri, fortem esse, to overpower, overbear, overcome, prevail, to
 be strong. תקף Chald. m. Fortis, brave; valens, strong.
 תקף m. Chald. תקפה Robur, strength. תר To remain, R. יתר.
 To remove, R. יתר. תר To investigate, R. תור. p. Crowds,
 R. רבה. תר Chald. Interpretatus est, to expound, explain, inter-
 pret. תר m. Expositio, translatio Chaldaica, an exposition, a
 Chaldaic translation. תרומה f. Separation. תרומה f. An offering,
 R. ריב. תרומה f. A cure, R. ריב. תרין Chald. Duo, two,
 R. תר To go round, or about. תרזה f. The cypress, R. תרה.
 תרזה f. A noise, R. ריע. תרן To fix firmly; m. malus, a mast of a ship,
 from its being firmly fixed. תרע m. Chald. Porta, janua, a
 port, a gate, from Hebrew שרע Idem, the same. תרן m. Fir, oak,
 elm, cypress, R. תרה To waste; attenuate, make lean, famish; these,
 from their slender or tapering form. תרפ m. p. Idola, ima-
 gines, an image, an idol, a representative image, from תרה To give
 way, or relax of religious awe and veneration, thus Jehovah is called
 the fear of Isaac. תרש m. Beryllus, beryl, from תרה To go,
 and שש To be vivid, a kind of precious stone. תש To pluck out, R.
 תשועה f. Safety, שאר. p. Acclamations, R. תשועה. נחש
 תשובה f. An answer, שכן. m. A coat of enclosing, R. תשבץ. ישע.
 R. שוק. m. Novem. תשעה f. Desire, &c. R. שוב. c. Nonaginta, ninety.
 תשעי m. Nonus, the ninth, nine, per-
 haps from ת Formative, and תעה To look, or turn, as it were, from
 units to a higher order of numbers. תורה m. Balista, a missive
 weapon, R. תרה Arabic, To strike with a club; lapides balistæ, stones
 of the sling. תר the infinitive of נתן To give.

ברוך יהוה אלהי ישראל מהעולם ועד העולם אמן ואמן :

PSALM CXLVIII. CXLIX. CL.

⁶ And he—shall make them to stand for a time, for ever, a statute he has given, and it shall not pass. ⁷ Praise Jehovah from the earth : dragons and all deeps : ⁸ Fire : and hail, snow and vapour, the wind : of a storm ; performing his word. ⁹ Mountains and all hills ; the tree of fruit, and all cedars. ¹⁰ Beast ; and all cattle : reptile and fowl : of the wing : ¹¹ Kings of the earth : and all—people, princes, and all judges of the earth : ¹² Young men, and even virgins ; old men, with the young. ¹³ They shall praise the name of Jehovah, for his name has been exalted, for alone his praise upon the earth : and heavens. ¹⁴ And he shall raise the horn : for his people : praise ; for all his—chosen, for the sons of Israel, a people : near him. Hallelujah.

PSALM CXLIX.

¹ Hallelujah, song for Jehovah, a new song, praise ; in the assembly of the—chosen. ² Israel shall rejoice in his maker, and the sons of Zion—shall be—glad in their king. ³ They shall praise his name in the dance, with the tambourine and harp they shall sing for him. ⁴ For Jehovah has been—kindly affected to his people : he shall adorn the—humble with salvation ; ⁵ His—merciful shall exult in glory, they shall exult upon their couches. ⁶ The praises of God in their throat, and a sword ; of many edges, in their hand :—⁷ To make vengeance ; in the nations, rebukes ; among the people.—⁸ To bind their kings with chains, and their nobles with fetters of iron.—⁹ To perform against them the judgment written, this honour for all his—merciful. Hallelujah.

PSALM CL.

¹ Hallelujah, praise God in his holiness, praise him in the firmament of his strength. ² Praise him in his—strength ; praise him according—to the multitude of his greatness. ³ Praise him with the noise of the trumpet, praise him with the nebel and the harp. ⁴ Praise him with the timbrel and flute, praise him with the stringed instruments and the organ. ⁵ Praise him with cymbals of sound, praise him with cymbals of the jubilee ; ⁶ Every spirit ; shall praise Jah, hallelujah, strong.

THE END OF THE BOOK OF PSALMS.

קמח קמט קנ PSALMI 148. 149. 150.

7 ויעמידם לעד לעולם חק־נתן ולא יעבור: הללו את־
 8 יהוה מִן־הארץ תנינים וכל־תהמות: אש וברד שלג
 9 וקיטור רוח סערה עשה דברו: ההרים וכל־גבעות עין
 10 פרי וכל־ארום: החיה וכל־בהמה רמש וצפור כנף:
 11 מלכי־ארץ וכל־לאמים שרים וכל־שפטי ארץ:
 12 13 בחורים וגם־בתולת זקנים עס־נערים: יהללו את־
 שם יהוה כי־נשגב שמו לבדו הודו על־ארץ ושמים:
 14 וירם קרן לעמו תהלה לכל־חסידיו לבני ישראל
 א עם קרבו הללו־יה: קמט הללו יה שירו

PSALMUS
CXLI X.
Zion letari
et exultare
jubetur in
Deo Rege
ac Libera-
tore suo.

2 ליהוה שיר חדש תהלתו בקהל חסידים: ישבח
 3 ישראל בעשיו בני־ציון יגילו במלכם: יהללו שמו
 4 במחול בתף וכנור וזמור־לו: כירוצה יהוה
 5 ה בעמו יפאר ענוים בישועה: יעלו חסידים
 6 בכבוד ירגנו על־משכבותם: רוממות אל
 7 בגרונם וחרב פיפיות בידם: לעשות נקמה בגוים
 8 תוכחות בלאמים: לאסר מלכיהם בזקים
 9 ונכבדיהם בכבלי ברזל: לעשות בהם משפט כתוב
 הדר הוא לכל־חסידיו הללו־יה: קנ

PSALMUS
CL.

Hoc hymno
Psalmorum
liber clau-
ditur, sin-
gulisque
proprio
dum verbis
omnes ad
laudes Dei
dicendas
excitantur.

א הללו יה הללו־אל בקדשו הללוהו ברקיע
 2 3 עזו: הללוהו בגבורתיו הללוהו כרב גדלו: הללוהו
 4 בתקע שופר הללוהו בנבל וכנור: הללוהו בתף
 5 ומחול הללוהו במנים ועגב: הללוהו בצלצלי־שמע
 6 הללוהו בצלצלי תרועה: כל הגשמה תהלל יה
 הללו־יה:

תם תהלים

PSALM CXLVI. CXLVII. CXLVIII.

Jehovah his God. ⁶ He hath made the heavens and the earth : the sea and all which in them, who hath kept truth ; for ever. ⁷ He executed judgment for the-oppressed, he hath given bread for the-hungry, Jehovah-causing to loose the-bound. ⁸ Jehovah has illuminated the-blind, Jehovah has raised up the-bended down, Jehovah has loved the-just. ⁹ Jehovah has kept the-stranger, the orphan, and the widow ; he will support, and the way of the-wicked he will subvert. ¹⁰ Jehovah shall reign for ever, thy God, O Zion, for génération and génération. Hallelujah.

PSALM CXLVII.

¹ Praise-Jah, for good to praise our God, for pleasant, praise ; comely ; ² Jehovah has built Jerusalem, the-outcast of Israel he shall assemble. ³ Who has cursed for the-broken of heart, and-causing to bind up their pains ; ⁴ He has numbered a number for the stars, for all these he shall call names. ⁵ Our Lord great, and much of strength, for his understanding ; not a number. ⁶ Jehovah-causing to lift the-humble,-causing to depress the-wicked to the earth : ⁷ Sing for Jehovah with praise ; sing to our God with the harp. ⁸ Who-causing to cover the heavens with clouds, who-causing to prepare for the earth : rain, who-causing to germinate the mountains, grass. ⁹ Giving for the beast : his food ; for the sons of the raven that shall call. ¹⁰ Not in the strength ; of the horse he shall delight, not in the legs ; of a man he shall be-delighted. ¹¹ Jehovah loving those-who fear him, who-causing to hope for his mercy. ¹² O Jerusalem, praise Jehovah, praise thy God, O Zion. ¹³ For he hath strengthened the bars of thy gates, he has blessed thy sons in the middle of thee. ¹⁴ Who has placed thy bound peace, the fat of corn ; he shall satisfy thee. ¹⁵ Who hath sent his word, the earth : time quickly his word shall run. ¹⁶ Who has given snow as wool, hoar frost as ashes he shall scatter.-¹⁷ Causing to send his ice as morsels, for the face of his cold ; who shall stand. ¹⁸ He shall send his word, and he shall melt them, he shall cause to blow his wind : the waters shall flow.-¹⁹ Causing to declare his words to Jacob, his statutes and judgments for Israel. ²⁰ He hath not done so for every nation, and judgments they have not known them. Hallelujah.

PSALM CXLVIII.

¹ Hallelujah, praise Jehovah from the heavens, praise him on-high. ² Praise him all ye his angels, praise him all his army. ³ Praise him sun and moon, praise him all ye stars of light. ⁴ Praise him ye heavens of heavens, and waters upon the heavens. ⁵ They shall praise the name of Jehovah, for he hath commanded, and they have been created.

- יהוה אלהיו : עשה שמים וארץ את־הים ואת־כל־⁶
 אֲשֶׁר־בָּם הַשֶּׁמֶר אִמְרָה לְעוֹלָם : עֲשֵׂה כִּי־שָׁפַט⁷
 לְעֹשׂוֹקִים נָתַן לֶחֶם לָרַעֲבִים יְהוָה מִתִּיר אֲסוּרִים : יְהוָה⁸
 פָּקַח עֵינָיו יְהוָה זָקַף כַּפּוֹפִים יְהוָה אָהֵב צְדִיקִים :
 יְהוָה שָׁמַר אֶת־גֵּרִים יְתוֹם וְאַלְמָנָה יַעֲזוֹד וְדָרֵךְ⁹
 רַשָּׁעִים יַעֲזוֹת : יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר יִ
 הַלְלוּ־יָהּ : קִמְז הִלְלוּ יְהִי כִי־טוֹב זִמְרָה אֱלֹהֵינוּ כִּי־א
 נַעֲמִים נְאוּה תִּהְלֶה : בּוֹנֵה יְרוּשָׁלַם יְהוָה נִדְחֵי יִשְׂרָאֵל²
 יִכְנָס : הָרֹפֵא לְשִׁכּוֹר לֵב וּמַחֲבֹשׁ לְעִצְבוֹתָם : מוֹנֵה^{4 5}
 מִסְפָּר לְכוֹכָבִים לְכֹלֶם שְׁמוֹת יִקְרָא : גָּדוֹל אֲדֹנֵינוּ וְרַב־ה־^{כ"א}
 כַּח לְתַבּוּנָתוֹ אֵין מִסְפָּר : מַעֲזוֹד עֲנוּיִם יְהוָה כִּי־שָׁפַל^{אֲדוֹנֵינוּ 6}
 רַשָּׁעִים עַד־יָאֲרֵץ : עֲנֵנוּ לִיהוָה בַּתּוֹדָה זִמְרוּ לֵאלֹהֵינוּ⁷
 בִּכְנוֹר : הַמַּכְסֶּה שָׁמַיִם בַּעֲבִים הַמְכִּין לָאָרֶץ כֶּטֶר⁸
 הַמַּצְמִיחַ הָרִים חֲצִיר : נוֹתֵן לִבְהֵמָה לַחֲמָה לִבְנֵי עֵרֶב⁹
 אֲשֶׁר יִקְרָאוּ : לֹא בַגְבוּרַת הַסּוֹס יַחֲפֹץ לֹא בִשְׁוֹקֵי הָאִי־שִׁי
 יִרְצֶה : רּוֹצֵה יְהוֹת אֶת־יִרְאָיו אֶת־הַמִּיחָלִים לַחֲסֵדוֹ :¹¹
 שִׁבְחֵי יְרוּשָׁלַם אֶת־יְהוָה הִלְלוּ אֱלֹהֶיךָ צִיּוֹן : כִּי־הִזָּק^{12 13}
 בְּרִיחֵי שַׁעֲרֶיךָ בָּרֶךְ בְּנִיךָ בִּקְרַבְךָ : הַשֶּׁם־גְּבוּלְךָ יִשְׁלוֹם¹⁴
 חֵלֶב חֲטִיִּם יִשְׁבִּיעֶךָ : הַשֶּׁלַח אִמְרָתוֹ אֶרֶץ עַד־מִהֲרָה טו
 יִרְוֶץ דְּבָרוֹ : הַנֶּתֶן שְׁלֹג כְּצֶמֶר כְּפוֹר כְּאֹפֶר יִפּוֹר : מִשְׁלִיךְ^{16 17}
 קִרְחוּ כַּפְתִּים לִפְנֵי קִרְתּוֹ מִי יַעֲמֵד : יִשְׁלַח דְּבָרוֹ וַיִּמָּסֵם¹⁸
 יֵשֶׁב רוּחוֹ וַיִּלּו־מִים : מַגִּיד דְּבָרוֹ לִיעֲקֹב חֲקִיו וּמִשְׁפָּטָיו¹⁹
 לְיִשְׂרָאֵל : לֹא־עֲשֵׂה כֵן לְכָל־גּוֹי וּמִשְׁפָּטִים בְּלִי־דַעַם כ
 הַלְלוּ־יָהּ : קִמְח הִלְלוּ יְהִי הִלְלוּ אֶת־יְהוָה מִן־א
 הַשָּׁמַיִם הַלְלוּהוּ בְּמִרוֹמִים : הַלְלוּהוּ כָל־מַלְאָכָיו²
 הַלְלוּהוּ כָל־צְבָאוֹ : הַלְלוּהוּ שֶׁמֶשׁ וַיִּרַח הַלְלוּהוּ כָל־³
 כּוֹכָבֵי אוֹר : הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מַעַל^{קרי 4}
 הַשָּׁמַיִם : יְהִלְלוּ אֶת־שֵׁם יְהוָה כִּי הוּא צִוָּה וַנִּבְרָאוּ : ה־

PSALMUS
CXLVII.

Ad laudes
Dei fideles
excitantur :
ejusque rei
argumenta
proponun-
tur, redue-
tio Israël
in fines pa-
trios, ejus
benignitas
singularis
erga hanc
gentem, at-
que alia pro-
videntiae
opera.

PSALMUS
CXLVIII.

Omnes
creaturas,
summas,
imās, ipsas-
que res in-
animas, ad
predican-
das Dei
laudes,
exhortatur.

צבאין
קרי

PSALM CXLIV. CLXV. CXLVI.

the fôr'm ; of a palace. ¹³ Our garners ;—full ;—prôducing from foôd to foôd, our flocks : producing thousands : myriads ; in our streets ; ¹⁴ Our cattle loaded, no rupture, and none shall go forth, and no noise ; in our streets ; ¹⁵ O the-blessedness of that people : which so for it, O the-blessedness of that people : whose God Jehovah.

PSALM CXLV.

¹ Praise ; for David, I will exalt thee, O my God, the King, and I will bless thy name for ever and ever. ² In every day I will bless thee, and I will praise thy name for ever and ever. ³ Great Jehovah, praised very much, and his greatness ; no investigation. ⁴ Generation to generation will praise thy works, and thy-power ; they—will déclare. ⁵ The honour of the glory of thy magnificence, and I shall spêak of thy-wonderful things ; ⁶ And the strength of thy-térrible things ; they shall declare, and thy-greatness ; I will tell. ⁷ The remembrance of the mùltitude of thy goodness they—shall ùtter, and thy righteousness ; they shall declare. ⁸ Kind and merciful Jehovah, slow of-wrath, and great of mercy. ⁹ Jehovah good for all, and his mercies upon all his wôrks. ¹⁰ O Jehovah, all thy works shall praise thee, and thy saints shall bless thee. ¹¹ The glory of thy-kingdom ; they shall declare, and thy strength ; they shall tell.—¹² To make knówn to the sons of men, his strength ; and the glory of the splendour of his-kingdom ; ¹³ Thy-kingdom ; a-kingdom ; of all ages, and thy rule ; in every gèneration and gèneration. ¹⁴ Jehovah has been a support for all—who fall, and he has raised up for all—who are bowed down. ¹⁵ The eyes : of all shall wait upon thee, and thou hast given for them their food, in his time : ¹⁶ Thou hast opened thy hand : and—causing to satisfy for every living, plêasure. ¹⁷ Just Jehovah in all his ways : and merciful in all his wôrks. ¹⁸ Jehovah near for all—who call upon him, for all who shall call upon him in truth ; ¹⁹ The will of those—who fear him he shall perform, and their cry ; he shall hear, and he—will save them. ²⁰ Jehovah has kept all—who love him, and all the-wicked he shall destroy. ²¹ The praise ; of Jehovah my mōuth shall speak, and all flesh shall bless his holy name for ever and ever.

PSALM CXLVI.

¹ Hallelujah, O my soul : praise Jehovah. ² I shall praise Jehovah in my life, I shall strike the lyre for Jehovah in my time. ³ Thou wilt not trust in princes, in the son of Adam, who not for him sálvation ; ⁴ His spirit : shall gó forth, he shall return to his earth ; in that day his thoughts ; have perished. ⁵ O the-blessedness in his help, whose the God of Jacob, his hope upon,

קמד קמה קמו. PSALMI 144. 145. 146.

13 תבנית היכל: מזוינו מלאים מפיקים מזן אל-ין צאוננו
 14 מאלופות מרכבות בחוצותינו: אלופינו מסכלים אין
 טו פרץ ואין יוצאת ואין צוחה כרחבתינו: אשרי העם
 שככה לו אשרי העם שיהוה אלהיו: קמה

PSALMUS
C X L V.
Gloria et
Regnum
Dei per uni-
versam ter-
ram, jam
sepe diffun-
dens, cele-
bratur: e-
jusque mise-
ricordia et
gratia mul-
tis exponi-
tur.

א תהלה לדוד ארוממך אלוהי המלך ואברכה
 2 שמך לעולם ועד: בכל-יום אברכך ואהללה
 3 שמך לעולם ועד: גדול יהוה ומהלל מאד ולגדלתו
 4 אין חקר: דור לדור ישבח מעשיך וגבורתיך ויגדו:
 6 ה הדר כבוד הודך ודברי נפלאתיך אשיחה: ועזו
 7 נוראותיך יאמרו וגדלותיך אספרנה: זכר רב-טובך וגדולתך
 8 יביעו וצדקתך ירננו: חנון ורחום יהוה ארך אפים
 9 וגדול חסד: טוב-יהוה לכל ורחמיו על-כל-מעשיו:
 11 י יודוך יהוה כל-מעשיך וחסידיך יברוכה: כבוד
 12 מלכותך יאמרו וגבורתך ידברו: להודיע לבני האדם
 13 גבורתו וכבוד הדר מלכותו: מלכותך מלכות כל-
 14 עלמים וממשלתך בכל-דור ודר: סומך יהוה לכל-
 טו הנפלים וזוקק לכל-הכפופים: עיני-כל אליך ישברו
 16 ואתה נותן-להם את-אכלם בעתו: פותח את-ידך
 17 ומשביע לכל-חי רצון: צדיק יהוה בכל-דרכיו וחסיד
 18 בכל-מעשיו: קרוב יהוה לכל-קראיו לכל אשר
 19 יקראהו באמת: רצון-יראיו יעשה ואת-שועתם ישמע
 כ ויושיעם: שומר יהוה את-כל-אהביו ואת כל-
 21 הרשעים ישמיד: תהלת יהוה ידבר-פי ויברך כל-
 בשר שם קדשו לעולם ועד: קמו

PSALMUS
C X L V I.
Prædicat
justitiam et
misericor-
diam Dei,
ejusque reg-
num cum
principatu
hominum
componit.

א אהללו יה הללו נפשי את-יהוה: אהללה יהוה בחיי
 3 אזמרה לאלהי בעודי: אל-תבטחו בנדיבים בבן-אדם
 4 שאין לו תשועה: תצא רוחו ישב לאדמתו ביום ההוא
 ה אבדו עשתנתיו: אשרי שאל יעקב בעזרו שברו על-

thou wilt recompense upon me.

PSALM CXLIII.

¹ A psalm for David, O Jehovah, hear my prayer;—listen to my intreaty; in thy faithfulness; hear me in thy righteousness; ² And thou wilt not come into judgment, thy servant, for all living shall not justify for thy-face. ³ For the enemy has pursued my soul: he hath trampled my life; for the earth: he—has made me to dwell in obscure places, as the—dead long ago. ⁴ My spirit: in me will itself fail, my heart within me shall itself be—desolate. ⁵ I have remembered the days from the beginning, I have meditated in all thy work, in the work; of thy hand: I will meditate. ⁶ I have expanded my hands: to thee, my soul: as a land: thirsty; for thee, Selah. ⁷ Quickly answer me, O Jehovah, my spirit: has failed, thou wilt not hide thy face from me, and I have been likened with those—who descend the pit.—⁸ Cause me to hear in the morning thy mercy, for in thee I have hoped,—cause me to know the way: which I shall go, for to thee I have lifted my soul:—⁹ Rescue me from my enemies, O Jehovah, to thee I have concealed. ¹⁰ Teach me—to perform thy will; for thou, my God, thy spirit: good; thou wilt lead me in the land: of rectitude. ¹¹ For the sake of thy name, O Jehovah, thou wilt revive me, in thy righteousness; thou—wilt lead me from difficulty; my soul: ¹² And in thy mercy thou wilt disperse my enemies, and thou—hast destroyed all the enemies of my soul: for I thy servant.

PSALM CXLIV.

¹ For David, blessed Jehovah, my rock, who—causing to teach my hands: for battle, and my fingers; for war; ² My mercy, my tower; my elevation, my deliverer for me, my shield, and in him I have hoped, who has subdued the people: under me. ³ Jehovah, what is man, and thou wilt know him, the son of man, and thou wilt think upon him. ⁴ Man for vanity, like his days as a shadow passing. ⁵ Jehovah, bend the heavens and thou wilt descend, touch the mountains and they shall smoke. ⁶ Enlighten lightning, and thou—wilt scatter them, send thine arrows, and thou wilt disturb them. ⁷ Send thy hand: from high redeem me, and—rescue me from waters—many, from the hand: of the sons of the stranger. ⁸ That their mouth has spoken a lie, and their right hand; a right hand; of falsehood. ⁹ O God, a new song I will sing for thee, with the harp, a decachord, I will sing for thee. ¹⁰ Who—has given salvation; for kings, who has redeemed David his servant from the sword; of evil; ¹¹ Redeem me—rescue me from the hand: of the sons of the stranger, that their mouth has spoken a lie, and their right hand; a right hand; of falsehood. ¹² That our sons as plants which increase in their youth; our daughters; as corner stones;—cut;

תגמל עלי :	קמג	מזמור לדוד א	PSALMUS CX LIII.
יהוה שמע תפלתי האזינה אל־תחנוני באמנתך			Oratio, ex- primens af- fectum et luctum ani- mi, expecta- tione grati- tiae Dei
ענני בצדקתך : ואל־תבוא במשפט את־עבדך כי לא־	2		paene fati- scens,
יצדק לפניך כל־חי : כ־ירדף אויב נפשי דכא־	3		etique o- pem contra improbo- rum perse- cutionem effragitan- tis.
לארץ חיתי הושיבני במחשכים כמתי עולם :			
ותתעטף עלי רוחי בתוכי ישתומם לבי : זכרתי ימים 4 ה	4		
מקדם הגיתי בכל־פעלך במעשה ידיך א־שוחח :			
פרשתי ידי אליך נפשי כארץ־עיפה לך סלה : מהר 6	6		
ענני יהוה כלתה רוחי אל־תסתר פניך ממני			
ונמשלתי עס־ירדי בור : השמיעני בבקר חסדך כי־	8		
בך בטחתי הודיעני דרך־זו אלך כי־אליך נשאתי			
נפשי : הצילני מאיבי יהוה אליך כסיתי : למדני 9 י	9		נ"א כסתי
לעשות רצונך כי־אתה אלוהי רוחך טובה תנחני			
בארץ מישור : למען־שמך יהוה תחִיני בצדקתך 11	11		נ"א תחייני
תוציא מצרה נפשי : ובחסדך תצמית איבי והאבדת 12	12		
כל־צורי נפשי כי אני עבדך : קמד		לדוד א	PSALMUS CX L I V.
ברוך יהוה צורי המלמד ידי לקרב א־צבעותי			Gratias a- git Deo, cu- jus auxilio hostes hel- lo supera- verat : ejus- que curae ac provi- dentiae, et sece, et po- pulum su- um, com- mendat.
למלחמה : חסדי ומצודתי משגבי ומפלט־ילי מגני 2	2		
ובו חסיתי הרדד עמי תחתי : יהוה מה־אדם ותדעוהו 3	3		
בן־אנוש ותחשבהו : אדם להבל דמה ימיו כצל עובר : 4	4		
יהוה הט־שמך ותרד גע בהרים ויעשנו : ברוך ברך ה 6	6		
ותפיצם שלח חציך ותהמם : שלח ידיך ממרום פצני 7	7		
והצילני ממים רבים מיד בני נכר : אשר פיהם דבר־שוא 8	8		
וימינם ימין שקר : אלהים שיר חדש אשירה לך בנבל 9	9		
עשור אזמרה־לך : הנותן תשועה למלכים הפוצה י			
את־דוד עבדו מחרב רעה : פצני והצילני מיד בני־נכר 11	11		
אשר פיהם דבר־שוא וימינם ימין שקר : אשר בנינו 12	12		
כנטעים מגדלים בנעוריהם בנותינו כזויר מחטבות			

PSALM CXL. CXLI. CXLII.

thou hast cōvered for my head, in the day of the clashing of arms : ⁹ O Jehovah, thou wilt not grant the dēsires of the wicked, his thought thou wilt not encourage, shall they be-exalted, Selah. ¹⁰ The chief of those-who sūrround me, the perversity of their lips ; shall cōver them. ¹¹ Storms shall rōll upon them in fire : he-shall cause them to fall into pitfalls ; they shall not rise. ¹² The man of tongue : shall not be-established in the earth : the man of violence, evil shall come to him, for-precipitation ; ¹³ I have known, for Jehovah will perform the cause of the pōor, the judgment of the-needy. ¹⁴ Truly the-just shall gīve praise for thy name, the-upright shall dwell, thy face.

PSALM CXLII.

¹ A song for David, O Jehovah, I have called upon thee, hasten for me,—cause to hear my voice, when—I call to thee. ² Thou wilt establish my prāyer ; incense ; for thy-face, the gift of my hānds ; sacrifice ; evening. ³ Place, O Jehovah, a watch ; for my mōuth keep upon the door ; of my lips ; ⁴ Thou wilt not incline my heart to the word of evil ; oneself-to work the works ; with the wicked, the men-who work iniquity, and I shall not eat of their dainties. ⁵ Thē just shall strike me, mercy, and he-shall blame me, oil capital shall not brēak my head, for still my prayer ; in their-evil ; ⁶ Their judges have been cast in places : rocky, they shall hear my words, for they have been pleasant. ⁷ As cleaving and cutting in the earth : our bones : have been dispersed for the mōuth of the grave : ⁸ For to thee, Jehovah O Lord, my eyes : in thee I have hōped, thou wilt not pōur out my soul : ⁹ Keep me from the hands : of the snāre they have stretched for me, and from the nēts of those-who work iniquity. ¹⁰ In his nets the-wicked shall fall, I alone whilst I shall escape.

PSALM CXLIII.

¹ Understand for David when-he has bēen in the cave ; a prayer ; ² My voice to Jehovah I will call, my voice to Jehovah I will pray. ³ I will pour for his face my mēditation, my distress ; in his presence I—will dēclare. ⁴ When—my spirit : itself in me shall fail, thou hast known my foot-path ; in the way ; which I shall walk they have hidden a nēt for me.—⁵ Lōok to the right ; and behold, and not for me,—causing to knōw, refuge has perished from me, none seeking for my soul : ⁶ I have cried to thee, O Jehovah, I have said thou my hōpe, my -portion in the land : of the-living ;—⁷ Attend to my crē ; for I have been—exhausted very much, —rēscue me from those-who persecute me, for they have been—strong before me,—⁸ Léad forth from prison my soul :—to prāise thy name, in the-just shall inclose, for,

קמ קמא קמב. PSALMI 140. 141. 142.

9 סכותה לראשי ביום נשק: אל־תתן יהוה מאויי רשע
 י זממו אל־תפק ירמו סלה: ראש נסבי עמל שפתימו
 11 יכסֹמו: ימִיטו עליהם גחלים באש יפלם במהמרות
 12 בליקומו: איש לשון בלי־כון בארץ איש־חמס רע
 13 יצודנו למדחפת: ידעת כייעשה יהוה דין עני
 14 משפט א־בנים: אך צדיקים יודו לשמך ישבו
 א ישרים את־פניך: קמא מזמור לדוד

PSALMUS
 CXL I.
 Continetur et hoc
 psalmo vota
 et gemitus
 piorum, in
 vario rerum
 statu.

יהוה קראתיך חושה לי האזינה קולי בקראי־לך:
 2 תכון תפלתי קטרת לפניך משאת כפי מנחת־ערב:
 3 שירתה יהוה שמרה לפי נצרה על־דל שפתי:

4 אל־תט לבי לדבר רע להתעולל על־לולת נ"א עלילות
 ברשע את־א־שים פעל־און ובל־אלחם במנעמיהם:
 ה יהלמני צדיק חסד ויוכיחני שמן ראש אל־יני ראשי
 6 כי־עוד ותפלתי ברעותיהם: נשמטו בידי־סלע
 7 שפטיהם ושמעו אמרי כי נעמו: כמו פלח ובקע
 8 בארץ נפזרו עצמינו לפי שאול: כי אֱלֹך יהוה
 9 אֲדני עיני בכה חסיתי אל־תער נפשי: שמרני מידי
 י פח יקשו לי ומקשות פעלי און: יפלו במכמרוי
 א רשעים יחד אנכי עד־אעבור: קמב משכיל

PSALMUS
 CXL I I.
 Oratio Davidis, Cum
 in g; ecum
 sese abdi-
 disse, fu-
 gens Sau-
 lem.

2 לדוד בהיותו במערה תפלה: קולי אליהוה אזעק
 3 קולי אליהוה אתחנן: אשפך לפניו שיחי צרתי
 4 לפניו אגיד: בהתעטף עלי רוחי ואתה ידעת
 ה נתיבתי בארצו אהלך טמנו פח לי: הביט ימין וראה
 ואין־לי מכיר אבד מנוס ממני אין דורש לנפשי:
 6 זעקתי אֱלֹך יהוה אמרתי אתה מחסי חלקי בארץ
 7 החיים: הקשיבה אֱל־רנתי כי־דלורתי מאד
 8 הצילני מרדפי כי אמצו ממני: הוציאה ממסגר
 נפשי להודות את־שמך בי יכתרו צדיקים כי

from far. ³ My foot-path; and my lying down, thou cōmpassest, and all my ways: thou art acquainted with. ⁴ For not any wōrd in my tongue, lo, O Jehovah, thou hast known it all. ⁵ Backwards and forwards thou hast environed me, and thou wilt place upon me thy hānd; ⁶ Wonderful knōwledge; from me, it has been exalted; I shall not be-able for it. ⁷ Whither shall I walk from thy spirit: and whither from thy-face shall I flee. ⁸ If I shall ascend the heavens, there thou, and I-shall make my couch, hell: behold thee. ⁹ I shall take the wings: of the morning, I shall abide in the extremity; of the sea. ¹⁰ Even there thy hand: shall lead me, and thy right hand; will hold me. ¹¹ And I have said, even the darkness shall swallow me, and the night has shone for me. ¹² Even the darkness-shall not be-dark from thee, and the night as the day-shall shine, as the darkness so the light; ¹³ For thou hast possessed my reins; thou wilt cover me in the womb; of my mother; ¹⁴ I will celebrate thee, upon that, -fearful; I have been organized, -wonderful thy works, and my soul: hath known them very much. ¹⁵ My strength has not been hidden from thee, that I have been made in secret, I have been-curiously formed, in the lower parts; of the earth: ¹⁶ My mass thine eyes have beheld, and upon thy book they all shall be-written, days, they shall be-formed, and not one among them. ¹⁷ And for me, O God, thy thoughts have been-precious, how the-chief of them have been-multiplied. ¹⁸ I shall count them before the sand, they shall be-multiplied, I-have arisen as yet with thee. ¹⁹ Since, O God, thou wilt destroy the wicked, and the men of-blood, depart from me. ²⁰ Who shall speak against thee for abomination; thine enemies have been astonished for vanity. ²¹ O Jehovah, shall I not hate those-who-cause to hate thee, and when-they themselves rise against thee, I myself shall be-disgusted. ²² Perfection I have hated the haters, for enemies they have been for me. ²³ Explore me, O my God, and know my heart, try me and know my thoughts. ²⁴ And see if the way: of grief in me, and lead me in the way: of submission.

PSALM CXL.

¹ To the conqueror, a psalm for David. ² Rescue me, O Jehovah, from the man of evil, from the man of-violence thou wilt keep me. ³ Who have thought-evil; in their heart, all the day they shall stir up wars; ⁴ They have sharpened their tongue: as a serpent, the poison; of the asp under their lips; Selah. ⁵ Keep me, O Jehovah, from the hands. of the wicked, from the man of-violence thou wilt keep me, who have thought-to push away my feet: ⁶ The-proud have hidden a net for me, and cords, they have extended a net; for the place: of the foot-path, nets they have placed for me, Selah. ⁷ I have said, for Jehovah my God, thou, O Jehovah, -listen to, the voice of my prayers. ⁸ Jehovah our Lord, the strength of my salvation;

- מרחוק : ארחי ורבעי זרית וכל־דרכי הסכנתה : כי ⁴ 3
 אין מלה בלשוני הן יהוה ידעת כל־ה : אחור וקדם ה
 צרתני ותישת עלי כפכה : פלא־ה דעת ממני נשגבה ^{פליאה} ⁶ קרי
 לא־אוכל לה : אנה אלך מרוחק ואנה מפניך אברח : ⁷
 אס־אסק שמים שם אתה ואציעה שאול הנך : אשא ⁹ 8
 כנפ־י־שחר אשכנה באחרית ים : גס־שם ירך תנחני
 ותאחזני ימינך : ואמר אֶךְ־חֶשֶׁךְ יִשׁוּפְנִי וּלְיִלְלָה אֲוֹר ¹¹
 בעדני : גס־חֶשֶׁךְ לֹא־יִחַשֶׁךְ מִמֶּךָ וּלְיִלְלָה כִּיּוֹם יֵאִיר ¹²
 כחשיכה כאורה : כִּי־אֵתָה קִנִּית כִּלִּיתִי תִסְכְּנִי בִבְטָן ¹³
 אמי : אודך על כי נוראות נפ־לִיתִי נִפְלָאִים מִעֲשִׂיךְ ¹⁴
 ונפשי ידעת מאד : לֹא־נִכְחַד עֲצָמִי מִמֶּךָ אִשְׁר־טו
 עשיתי בסתר רקמתי בתחתיות ארץ : גִּלְמִי רֹאוּ ¹⁶
 עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכְתְּבוּ יָמִים יִצְרוּ וְלֹא־אֶחָד ^{וְלִי קרי}
 בהם : וְלִי מִהִיקְרוּ רַעִיךָ אֵל מַה עֲצָמוּ רֹאשֵׁיהֶם : ¹⁷
 אִסְפָּרֶם מִחוּל יִרְבֹּן הַקִּיצָתִי וְעוֹדִי עִמָּךְ : אִס־תִּקְטֹל ¹⁹ 18
 אֱלֹהֵי רֶשַׁע וְאִנְשֵׁי דָמִים סוּרוּ מִנִּי : אֲשֶׁר יִמְרוֹךְ כִּ
 לְמוֹמָה נִשּׂא לְשׂוֹא עֵרִיךְ : הֲלֹא־יִמְשַׁנְאִיךָ יְהוָה ²¹
 אִשְׁנֵא וּבִתְקוּמִיךָ אֶתְקוּטֹט : תִּכְלִית שְׁנֵאָה שְׁנֵאֲתִים ²²
 לְאֹיִבִים הָיוּ לִי : חֲקֵרְנִי אֵל וְדַע לִבִּי בַחֲנִנִי וְדַע ²³
 שְׂרַעֲפִי : וְרֹאֵה אִם־דֶּרֶךְ עֲצָבִי וְנַחֲנִי בְּדֶרֶךְ עוֹלָם : ²⁴
 קמ לִמְנַצֵּחַ מִזְמוֹר לְדָוִד : חֲלַצְנִי יְהוָה ² א
 מֵאֲדָם רַע מֵאִישׁ חֲמָסִים תִּנְצֹרְנִי : אֲשֶׁר חִשְׁבוּ רַעוֹת ³
 בִּלְבַב כְּלִיּוֹם יִגּוּרוּ מִלְחָמוֹת : שָׁנְנוּ לְשׁוֹנָם כְּמִרְנַחֵשׁ ⁴
 חֲמַת עֹכְשׁוֹב תַּחַת שְׁפִתֵּימוּ סִלְהָ : שְׁמַרְנִי יְהוָה ה
 מִיָּדִי רֶשַׁע מֵאִישׁ חֲמָסִים תִּנְצֹרְנִי אֲשֶׁר חִשְׁבוּ לְדַחּוֹת ⁵
 פַּעְמִי : טַמְנוּ־גֵּאִים פֶּחַ לִי וַחֲבָלִים פָּרְשׁוּ רֶשֶׁת לִידִי ⁶
 מִעַגְל מִקְשִׁים שְׁתוּלֵי סִלְהָ : אִמַּרְתִּי לַיהוָה אֵלִי אַתָּה ⁷
 הַאֲזִינָה יְהוָה קוֹל תַּחֲנוּנִי : יְהוָה אֲדִנִּי עֲזֵי יִשׁוּעָתִי ⁸

Dei providentiam, utque ipsi cuncta hominum, et dicta, et facta, et cogitata, sint notissima.

PSALMUS CXL
 Fideles perpetuam sibi Dei curam et auxilium, contra continui improborum insulias et insidias, adesse expectunt.

PSALM CXXXVI. CXXXVII. CXXXVIII. CXXXIX.

¹⁸ And he shall slay,—powerful, because for ever his mercy. ¹⁹ For Sihon, king of the Amorites, because for ever his mercy. ²⁰ And for Og the king of Bashan, because for ever his mercy. ²¹ And has given their land : for heritage, because for ever his mercy. ²² An heritage ; to Israel his servant, because for ever his mercy. ²³ Who, in our dejection, mindful for us, because for ever his mercy. ²⁴ And shall defend us from our enemies, because for ever his mercy. ²⁵ He has given bread for all flesh, because for ever his mercy. ²⁶ Praise for the God of the heavens, because for ever his mercy.

PSALM CXXXVII.

¹ Upon the rivers ; of Babel there we have sat, even we have wept when—we remembered Zion. ² Upon the willows in the middle of it, we have suspended our harps. ³ For there our singers have asked us the words of a song, and our wasters, joy ; sing for us a song of Zion. ⁴ How shall we sing the song of Jehovah in a land ; strange ? ⁵ If I shall forget thee, O Jerusalem, my right hand ; shall forget. ⁶ My tongue : shall adhere to my palate, if I shall not remember thee, if I shall not raise Jerusalem upon the head of my joy ; ⁷ O Jehovah, remember for the sons of Edom, the day of Jerusalem,—who said, raze it, raze it, to the foundation in it. ⁸ The daughter ; of Babel destroyed, O the-blessedness who shall recompence for thee thy recompence, which thou hast recompenced for us. ⁹ O the-blessedness who shall take and dissipate thy little ones to the rock.

PSALM CXXXVIII.

¹ For David, I will praise thee with my whole heart, presence of the gods I will strike the lyre for thee. ² I will bend myself to the temple of thy holiness, and I will celebrate thy name, for thy mercy, and for thy truth ; for thou hast magnified above all thy name and thy word ; ³ In the day I have called, and thou wilt hear me, thou wilt strengthen me in my soul : fortitude. ⁴ O Jehovah, all the kings of the earth shall praise thee, for they have heard the words of thy mouth. ⁵ And they—shall sing in the ways : of Jehovah, for great the glory of Jehovah. ⁶ For Jehovah high, and he shall behold the humble, and the proud he shall know from far. ⁷ If I shall walk in the middle of difficulty ; thou wilt revive me, against the wrath of mine enemies thou wilt send thy hand : and thy right hand ;—shall save me. ⁸ Jehovah shall perfect for me, Jehovah thy mercy for ever, the works of thy hands : thou wilt not leave.

PSALM CXXXIX.

¹ To the conqueror, for David, a song, Jehovah thou hast tried me, and wilt know me, ² Thou hast known my sitting and my rising, thou hast understood my thought,

קלו קלו קלה קלט PSALMI 136. 137. 138. 139.

18 19 ויהרג מלכים אדירים כי לעולם חסדו : לסיחון מלך
כ האמרי כי לעולם חסדו : ולעוג מלך הבשן כי לעולם
21 22 חסדו : ונתן ארצם לנחלה כי לעולם חסדו : נחלה
23 לישראל עבדו כי לעולם חסדו : שבשפלנו זכר לנו
24 כי לעולם חסדו : ויפרקנו מצרינו כי לעולם חסדו :
26 כה נתן לחם לכל־בשר כי לעולם חסדו : הודו לאל
השמים כי לעולם חסדו : קלו

PSALMUS
CXXXVII.
Israëlita,
in Babylo-
niam adduc-
ti, comme-
morant hoc
dulcissimo
carmine
luctum et
maiores
suum; et
judicia Dei
in filiam
Babelis e-
nunciant.

א על־נהרות בבל שם ישבנו גס־בכינו בזכרנו
ב' א כב' 2 5 את־ציון : על־ערכים בתוכה תלינו כנורותינו : כי
שם שאלנו שובינו דבר־שיר ותוללינו שמחה שיר
4 לנו משיר ציון : איך נשיר את־שיר־יהוה על אדמת
6 ה נכר : אס־אשכחך ירושלם תשכח ימיני : תדבק
לשוני לחכי אס־לא אזכרכי אס־לא אעלה את־
7 ירושלם על ראש שמחתי : זכר יהוה לבני אדם
את יום ירושלם האמרים ערו ערו עד היסוד בה :
8 בת־בבל השדודה אשרי שישלם־לך את־גמולך
9 שגמלת לנו : אשרי שיאחז ונפץ את־עוללך אל־

PSALMUS
CXXXVIII.
Benignita-
tem Dei er-
ga sese de-
prædicat,
eamque
semper se-
se commemo-
raturum
proficitur.

א הסלע : קלח לדוד אודך בכל־לבי נגד
2 אלהים אומרך : אשתחוה אל־היכל קדשך ואודה
את־שמך על־חסדך ועל־אמתך כ־הגדלת על־כל־
3 שמך אמרתך : ביום קראתי ותענני תרהבני בנפשי
4 עז : וידוך יהוה כל־מלכי־ארץ כ־שמעו אמרי־פיך :
6 ה וישירו בדרכי יהוה כי גדול כבוד יהוה : כ־רם יהוה
7 ושפל יראה וגבוה ממרחק יידע : אס־אלך בקרב
צרה תחיני על אף איבי תשלח ידך ותושיעני ימינך :
8 יהוה יגמר בעדי יהוה חסדך לעולם מעשי ידך אל־

PSALMUS
CXXXIX.
Prædicat
elegantem
psalmo,

א תרף : קלט למנצח לדוד מזמור יהוה
2 חקרתני ותדע : אתה ידעת שבתי וקומי בנתה לרעי

PSALM CXXXV. CXXXVI.

of Egypt, from Adam to the beast : ⁹ He has sent his signs : and his prodigies in the middle of Egypt, upon Pharaoh, and upon all his servants. ¹⁰ Who has struck many nations, and has slain-powerful kings. ¹¹ For Sihon king of the Amorites, and for Og, king of Bashan, and all the kings of Canaan. ¹² And he has given their land : a heritage ; a heritage ; for Israel his people : ¹³ O Jehovah, thy name for ever, O Jehovah, thy remembrance for generation and generation. ¹⁴ For Jehovah will judge his people : and upon his servants he will himself bring comfort. ¹⁵ The images of the nations, silver and gold, the work ; of the hands : of man. ¹⁶ Mouth for them and they shall not speak, eyes : for them and they shall not see. ¹⁷ Ears ; for them and they shall not hear, even there is not spirit : in their mouth. ¹⁸ As they shall be—who make them, every one who has trusted in them. ¹⁹ O house of Israel bless the Jehovah, O house of Aaron bless Jehovah. ²⁰ O house of Levi bless Jehovah, those—who fear Jehovah, bless Jehovah. ²¹ Jehovah blessed from Zion, he has dwelt in Jerusalem, Hallelujah.

PSALM CXXXVI.

¹ Praise for Jehovah for good, because for ever his mercy. ² Praise for the God of gods, because for ever his mercy. ³ Praise for the Lord of lords, because for ever his mercy.—⁴ To perform wonders ;—great ; for alone, because for ever his mercy.—⁵ To make the heavens with wisdom ; because for ever his mercy.—⁶ To extend the earth : upon the waters, because for ever his mercy.—⁷ To make the lights—great, because for ever his mercy. ⁸ The sun for rule in the day, because for ever his mercy. ⁹ The moon and stars to rule in the night, because for ever his mercy.—¹⁰ To—cause to strike Egypt in their—first-born, because for ever his mercy. ¹¹ And he has led Israel from the middle of them, because for ever his mercy. ¹² With a hand : strong ; and with an arm : extended ; because for ever his mercy.—¹³ To divide the water of Suph for divisions, because for ever his mercy. ¹⁴ And—has caused Israel to pass through the middle of them, because for ever his mercy. ¹⁵ And he has struck Pharaoh and his army in the sea of Suph, because for ever his mercy.—¹⁶ To—cause to lead his people : through the desert, because for ever his mercy.—¹⁷ To strike kings—great, because for ever his mercy.

תהלים קלה קלו. 135. 136.

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PSALMUS
 CXXXVI.
 Ad cele-
 brandum
 Dominum
 hortatur,
 ejusque elo-
 gia et ope-
 ra recenset.

PSALM CXXXII. CXXXIII. CXXXIV. CXXXV.

⁶ Lo, we have heard of it in Ephratah ; we have found it in the plains of the wood. ⁷ We shall enter for his mansions ; we shall bēnd ourselves for the stool of his feet : ⁸ Arise, O Jehovah, for thy rest ; thou and the ark : of thy strēngth. ⁹ Thy priests shall put on righteousness, and thy-holy shall ēxult. ¹⁰ For the sake of David, thy servant, thou wilt not tūrn away the-face of thine anointed. ¹¹ Jehovah has been sworn truth ; for David, he will not turn from it, from the frūit of thy womb ; I will plāce for the throne for thee. ¹² If thy sons shall keep my covenant ; and my tēstimony ; which I shall teach them, even their sons time, time, shall sit for throne for thee. ¹³ For Jehovah has attended to Zion, he has desired for a hābitation for him. ¹⁴ This : my rest ; for an age, here I will dwell, for I have dēsired it. ¹⁵ Blessing her fōod ; I will bless, her-poor-shall be-satisfied, bread. ¹⁶ And her priests-shall put on, salvation, and her-holy rejoicing shall rejoice. ¹⁷ There I-will cause to bud the horn : for David, I have prepared a lāmp for mine anointed. ¹⁸ His enemies I will clothe with shāme, and upon him his crown-shall flourish.

PSALM CXXXIII.

¹ A sōng of degrees ; for David, lo, how good and how pleasant brethren to dwell even together. ² As ointment the good upon the head, descending upon the aged, aged Aaron, descending upon the ēxtremity of his robe ; ³ As the dew of Hermon descending upon the mountains of Zion, for there Jehovah has commanded the blessing ;—life ; for ever.

PSALM CXXXIV.

¹ A sōng of degrees ; lo, bless Jehovah all ye servants of Jehovah—who stand in the house of Jehovah, in the-night. ² Lift your hands : sanctuary, and bless Jehovah. ³ Jehovah will bless thee from Zion, he has made the heavens and the earth :

PSALM CXXXV.

¹ Hallelujah, praise the name of Jehovah, O ye servants, praise Jehovah.—² Who stand in the house of Jehovah, in the courts : of the house of our God. ³ Praise Jah, for Jehovah good, sing to his name, for pleasant. ⁴ For Jah has chosen Jacob for him, Israel for his treasure ; ⁵ For I have known for Jehovah great, and our God before all gods. ⁶ All that he has desired, Jehovah has done in the heavens, and in the earth : in the seas, and all deep places :—⁷ Causing to ascend the clouds, from the extremity ; of the earth : lightnings for rain he has made the wind : cōm-ing from his treasures. ⁸ Who has strūck the-first-born,

קִלְבִּי קִלְדִּי קִלְהִי PSALMI 132. 133. 134. 135.

in familia
ipsius per-
mansura,
deque Reg-
no Messie,
enarrantur.

- 7 הנה שמענוה באפרתה מצאנוה בשדייער: נבואה
8 למשכנותיו נשתחורה להדם רגליו: קומה יהוה
9 למנוחתך אתה וארון עוֹךְ: כהניך ילבישוֹ צֶדֶק
ו חסידך ירגנו: בעבור דוד עבדך אל־תִּשָּׁב פִּנִּי
11 משיחך: נשבֵּעִי יהוה לדוד אמת לא־יִשׁוּב מִמֶּנָּה
12 מפרי בטֶןךָ אִשִּׁית לִכְסֵא־לֶךָ: אִם־יִשְׁמְרוּ בְּנֶיךָ
בְּרִיתִי וְעֵדִי זֶה אֶלְמָדֶם גַּם־בְּנֵיהֶם עֲדִיעֵד יִשְׁבוּ
13 14 לִכְסֵא־לֶךָ: כִּי־בָחַר יְהוָה בְּצִיּוֹן אוֹהֵה לְמוֹשֵׁב לוֹ: זֹאת־
טו מְנוּחָתִי עֲדִיעֵד פֶּה אֶשָּׁב כִּי אוֹתִיהָ: צִידָה בְּרֶךְ
16 אֲבָרֶךְ אֲבִיוֹנִיהָ אֶשְׁבֵּעַ לֶחֶם: וְכֹהֲנֶיהָ אֲלַבִּישׁ יִשְׁעָ
17 וְחַסִּידֶיהָ רֵנָּה יִרְגְּנוּ: שֵׁם אֶצְמִיחַ קֶרֶן לְדוֹד עֲרֻכָּתִי
18 נֹר לְמִשְׁחִי: אוֹיְבָיו אֲלַבִּישׁ בִּשְׁתִּי וְעֲלִיו יִצִּיץ נֹזֶר:
א קִלְבִּי שִׁיר הַמַּעֲלֹת לְדוֹד הֵנָּה מִה־טוֹב
2 וּמִה־נְעִים שֶׁבֶת אֲחִים גַּם־יִחַד: כֶּשֶׁמֶן הַטוֹב עֲלֵי־
הָרֹאשׁ יֵרֵד עֲלֵיהֶזְקֹן זִקְנ־אֶהָרֶן שִׁירֵד עֲלֵי־פִי מְדוּתָיו:
3 כְּטָל חֶרְמוֹן שִׁירֵד עֲלֵי־הָרִירִי צִיּוֹן כִּי שֵׁם צוּרָה
יְהוָה אֶת־הַבְּרִכָּה חַיִּים עֲדֵי־הָעוֹלָם: קִלְדִּי
א שִׁיר הַמַּעֲלֹת הֵנָּה בִּרְכוּ אֶת־יְהוָה כָּל־עַבְדֵּי
2 יְהוָה הָעַמִּידִים בְּבֵית־יְהוָה בְּלִילוֹת: שְׁאוּרֵידְכֶם
3 קִדְשׁ וּבִרְכוּ אֶת־יְהוָה: יִבְרַךְ יְהוָה מִצִּיּוֹן עֲשֵׂה שְׁמִים
א וָאָרֶץ: קִלְהִי הִלְלוּ יְהוָה הִלְלוּ אֶת־שֵׁם
2 יְהוָה הִלְלוּ עַבְדֵּי יְהוָה: שְׁעִמִּידִים בְּבֵית יְהוָה בַּחֲצֹתוֹת
3 בֵּית אֱלֹהֵינוּ: הִלְלִי־יָהּ כִּי־טוֹב יְהוָה זִמְרוּ לִשְׁמוֹ
4 כִּי נְעִים: כִּי־עֵקֶב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ:
6 ה כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל יְהוָה וְאֲדַנִּינוּ מִכָּל־אֱלֹהִים: כָּל־
אֲשֶׁר־חָפֵץ יְהוָה עֲשֵׂה בַשְּׁמַיִם וּבָאָרֶץ בִּימֵים וְכָל־
7 תְּהֻמּוֹת: מַעֲלָה נִשְׁאִים מִקְצֵה הָאָרֶץ בְּרָקִים
8 לְמֹטֵר עֲשֵׂה מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו: שֶׁהִכָּה בְּכוֹרֵי

PSALMUS
CXXXIII.
Commendat
cœtum fide-
lium, in
mutua pace
et charitate
conjuncto-
rum, ad au-
diendum
verbum Dei
ac Domini
sui.

PSALMUS
CXXXIV.
Hortatur
Levitas, qui
noctu vigi-
lias agebant
in templo,
ut laudibus
Deum ce-
lebrent; eosque pro-
pinqui nu-
minis aux-
ilio atque
benedicti-
one conso-
latur.

PSALMUS
CXXXV.
Hoc hymno
prædicat po-
tentiam
Dei, quia-
que grati-
am erga
Israelem:
atque ad
laudes ejus
celebran-
das pios co-
hortatur.

PSALM CXXVIII. CXXIX. CXXX. CXXXI. CXXXII.

in his ways : ² For thou wilt eat the labour of thy hānds ; blessed thou and good for thee. ³ Thy wife ; as a vine ; fruitful ; in the walls ; of thy house, thy sons as the plants of olives round for thy table. ⁴ For lo, thus shall be-blessed the man, he has feared Jehovah. ⁵ Jehovah shall bless thee from Zion, and shall behold in the good of Jerusalem all the dāys of thy-life ; ⁶ And thou shalt behold the sōns of thy sōns, peace upon Israel.

PSALM CXXIX.

¹ A sōng of degrees ; mūch ; they have distressed me, from my youth, Israel shall now declare. ² Mūch ; have they afflicted me, from my youth, even they have not prevailed against me. ³ Upon my back-ploughing they have ploughed, they-have prolonged for their fūrrows ; ⁴ The just, Jehovah hath cut the rope of the-ungodly. ⁵ They shall be-āshamed and shall be-tūrned backwards, all-who hate Zion. ⁶ They shall be as the herb of the buildings, which before it has grown, shall wither. ⁷ Of which the reaper has not filled his hānd ; and his bosom-causing to bind sheaves. ⁸ And they have not said—who pass by, the blessing ; of Jehovah upon you, we have blessed you in the name of Jehovah.

PSALM CXXX.

¹ A sōng of degrees ; from the depths I have cried to thee, O Jehovah. ² O Lord, hearken to my voice, thine ears ; will bē attentive to the voice of my entreaties. ³ If iniquities ; thou wilt observe, O Jah, O Lord, who shall stand. ⁴ For with thee pardon ; for the sake thou wilt be-fēared. ⁵ I have expected Jehovah, my soul : has waited, and for his word I-have hōped. ⁶ My soul : for the Lord, before those—who watch for the morning—who watch for the morning. ⁷ Wait, O Israel, upon Jehovah ; for with Jehovah, mercy and grēat ; redemption ; with him. ⁸ And he shall redeem Israel from all his iniquities ;

PSALM CXXXI.

¹ A sōng of degrees ; for David, O Jehovah, my heart has not been exalted, and my eyes : have not been-lōfty, and I have not walked in great things, and in wonderful things ; from me. ² If I have not plāced, and I have made my soul : silent, as weaned upon his mother ; as weaned upon me my soul : ³ O Israel, wait upon Jehovah, from this time : and for ever.

PSALM CXXXII.

¹ A sōng of degrees ; O Jehovah, remember for David and all his āfflictions ; ² Who hath been sworn for Jehovah, he hath vowed to the powerful of Jacob. ³ If I shall enter into the tabernacle of my house, if I shall ascend upon the bed ; of my chambers. ⁴ If I shall givē slēep ; to my eyes : or my ēyelids slumber ; ⁵ Till I shall find a place for Jehovah, mansions ; for the powerful of Jacob.

2	בִּדְרֵכּוֹ : יִגִּיעַ כַּפִּיךְ כִּי תֹאכַל אֲשֶׁרֶךְ וטוב לך :	slatum il- lorum, qui Deum ti- ment, de- pradiat.
3	אִשְׁתָּךְ כּוֹנֵן פִּרְיָה בִּירְכֵתִי בְּנִיךְ כְּשִׁתְּלִי זִיתִּים	
4	סֹבִיב לִשְׁלַחֲנֶךָ : הִנֵּה כִּי־כֵן יִכְרֹךְ גִּבְרִי יִהְיֶה :	
	יִבְרַכֶּךָ יְהוָה מִצִּיּוֹן וּרְאֵה בְּטוֹב יְרוּשָׁלַם כָּל יְמֵי הַ	
6	חַיִּיךְ : וּרְאֵה־בָּנִים לְבְנִיךְ שְׁלוֹם עַל־יִשְׂרָאֵל :	
	קכט שִׁיר הַמַּעֲלֹת רַבַּת צָרְרוֹנִי מִנַּעֲוֹרִי יֹאמְרֵ־אֶ	PSALMUS C X X I X. Infelices conatus ho- stium Dei depingun- tur : atque Israël in Deo suo confidere jubetur.
3 2	נָא יִשְׂרָאֵל : רַבַּת צָרְרוֹנִי מִנַּעֲוֹרִי גַם לֹא־יִכְלֹ לִי : עַל־	
למעניתי	גְּבִי חֲרָשׁוֹ חֲרָשִׁים הָאֲרִיכּוֹ לְמַעֲנֹתָם : יְהוָה :	
קרי 4	צָדִיק קִצֵּץ עֲבוֹת רָשָׁעִים : יִבְשׁוּ וַיִּסְגּוּ אַחֹר כָּל שְׁנְאֵי הַ	
7 6	צִיּוֹן : יִהְיוּ כַחֲצִיר גִּגֹּת שֶׁקֶדְמַת שֶׁלֶף יִבֹּשׁ : שְׁלֹא מִלֵּא	
8	כִּפּוֹ קוֹצֵר וַחֲצֵנוֹ מַעֲמֵר : וְלֹא אָמְרוּ הָעֲבָרִים בִּרְכַּת־	
	יְהוָה אֲלֵיכֶם בִּרְכָנוּ אַתְכֶם בְּשֵׁם יְהוָה : קַל	
2	שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאֲתֶיךָ יְהוָה : אֲדֹנִי אֶ	PSALMUS C X X X Precatio hominis consentientia peccatorum gravissime cruciati, seque divi- nae gratiae fiducia con- solantis.
	שָׁמְעָה בְּקוֹלִי תִהְיֶינָה אוֹזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי :	
4 3	אִם־עֲוֹנוֹת תִּשְׁמְרֶינָה אֲדֹנִי מִי יַעֲמֵד : כִּי־עַמֶּךָ	
	הַסְּלִיחָה לְמַעַן תּוֹרָא : קוֹיֹתִי יְהוָה קוֹתֶרָה נַפְשִׁי הַ	
6	וּלְדַבְּרוֹ הוֹחֲלֹתִי : נַפְשִׁי לֹאֲדֹנִי מִשְׁמְרִים לְבַקֵּר שְׁמַרִים	
7	לְבַקֵּר : יַחַל יִשְׂרָאֵל אֱלֹהֵי־יְהוָה כִּי־עַם־יְהוָה הַחֲסֵד	
8	וְהִרְבֵּה עַמּוֹ פְּדוּתָה : וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל	
	עֲוֹנוֹתָיו : קַלֵּא שִׁיר הַמַּעֲלֹת לְדוֹד יְהוָה אֶ	PSALMUS C X X X I. Protestatur de humili- tate et sim- plicitate cordis sui.
	לֹא־גִבָּה לִבִּי וְלֹא־רָמוּ עֵינִי וְלֹא־הִלַּכְתִּי בַּגְּדוּלוֹת	
2	וּבְנִפְלְאוֹת מִמֶּנִּי : אִם־לֹא שְׁוִיתִי וּדּוֹמַמְתִּי נַפְשִׁי	
3	כְּגַמֵּל עָלֵי אִמּוֹ כְּגַמֵּל עָלֵי נַפְשִׁי : יַחַל יִשְׂרָאֵל אֱלֹהֵי־יְהוָה	
ב"א זכר	מַעֲתָה וְעַד־עוֹלָם : קַלֵּב שִׁיר הַמַּעֲלֹת זְכוֹר־אֶ	
כ"ב זכר	יְהוָה לְדוֹד אֶת כָּל־עֲוֹנוֹתָיו : אֲשֶׁר נִשְׁבַּע לַיהוָה נֶדֶר	
	לֹאֲבִיר יַעֲקֹב : אִם־אֲבֹא בֵּיתִי אִם־אֶעֱלֶה עַל־	PSALMUS CXXXII. Describitur studium Davidis in restituendo sacro cultu : promis- sionesque ipsi factae, de regia dignitate
	עֵרֶשׁ יִצְוֵעִי : אִם־אֲתֹן שְׁנַת לַעֲיִנִי לַעֲפַעְפִּי תִּנּוּכָה :	
	עַד־אֲמַצָּא מְקוֹם לַיהוָה מִשְׁכְּנוֹת לֹאֲבִיר יַעֲקֹב : הַ	

PSALM CXXIV. CXXV. CXXVI. CXXVII. CXXVIII.

shall say now Israel. ² Unless Jehovah who has been for us, when Adam rose against us. ³ Then—alive they have swallowed us, when—their fury burned against us. ⁴ Then the waters have inundated us, the torrent ; has passed over our soul : ⁵ Then have passed over our soul : these—proud waters. ⁶ Blessed Jehovah, who has not given us a prey to their teeth : ⁷ Our soul : as a bird : from the snare of the fowlers has been delivered, the net has been broken, and we have been rescued. ⁸ Our help in the name of Jehovah, he has made the heavens and the earth :

PSALM CXXV.

¹ A song of degrees ;—who trust in Jehovah, as Mount Zion, shall not move for an age, shall remain. ² Jerusalem the mountains circuit for it, and Jehovah a circuit for his people : from this time : and even for ever. ³ For the rod : of the wicked shall not rest upon the lot of the—just, for the sake the—just shall not send in iniquity ; their hands :—⁴ Do good, O Jehovah, for the—good. and for the—upright in their—heart. ⁵ And those—who decline, devious paths ; Jehovah—shall cause to walk those—who work iniquity, peace upon Israel.

PSALM CXXVI.

¹ A song of degrees ; when—Jehovah has turned the captivity ; of Zion, we have been as those—who dreamed. ² Then shall be—full of rejoicing our mouth, and our tongue : of praise ; then they shall say among the nations, Jehovah—hath magnified,—to do with these. ³ Jehovah—hath magnified—to do with us, we have been—rejoicing. ⁴ Turn, O Jehovah, our captivity ; as the torrents in the south.—⁵ Who sow in weeping ; with joy ; they shall reap. ⁶ Having gone he shall go, and weeping, carrying the corn of seed, coming he shall come, with exultation ; carrying his handfuls ;

PSALM CXXVII.

¹ A song of degrees ; for Solomon, if Jehovah will not build the house, in vain they labour—who build in it, if Jehovah will not keep the city ; in vain the keeper has watched. ² Vain for you—who—hasten to rise—causing to delay to sit,—who eat the bread of—pain, thus he shall give for his chosen sleep. ³ Lo, the heritage ; of Jehovah sons, a reward, the—fruit of the womb. ⁴ As arrows in the hand : of the powerful, thus the sons of—youth. ⁵ O the—blessedness of the man who has filled his quiver ; from them they shall not be—ashamed, for they shall address the enemies in the gate.

PSALM CXXVIII.

¹ A song of degrees ; O the—blessedness all who fear Jehovah, who has walked

PSALMI 124—128. קכד קכה קכו קכז קכח

actio pro
divina ope
in presen-
ti periculo.

2 יאמר־נא ישראל: לולי יהוה שהיה לנו בקום עלינו
3 4 אדם: ואזי חיים בלעונו בחרות אפם בנו: אזי הכים
ה שטפוננו נחלה עבר על־נפשנו: ואזי עבר על־
6 נפשנו הכים הזידונים: ברוך יהוה שלא נתננו
7 טרף לשניהם: נפשנו כצפור נמלטה מפח
8 יוקשים הפח נשבר ואנחנו נמלטנו: עזרנו

PSALMUS
CXV.
Firmittatem
atque decus
fidelium
commen-
dat, eosque
cum monte
Zion e com-
parat.

בשם יהוה עשה שמים וארץ: קכה
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PSALMUS
CXV I.
Lectitiam fi-
delium de-
scribit, post
assertam et
ex captivi-
tate restituti-
oni Zion.

המעלות בשוב יהוה את־שיבת ציון היינו כחלמים:
2 אז ימלא שחוק פינו ולשוננו רנה אז יאמרו בגוים
3 הגדיל יהוה לעשות עס־אלה: הגדיל יהוה לעשות
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ילך ובכה נשא משך־הזרע בא־בא ברנה נשא

PSALMUS
CXCVII.
Salomon
domus, fa-
miliæ, Ci-
vilatis, sa-
lutem, ac
imprimis
Domus Dei
edificatio-
nem ac eus-
todiam, ab
unius Dei
providentia
pendere
docet.

א אלמתיו: קכז שיר המעלות לשלמה
אס־יהוה לא־יבנה בית שוא עמלו בוניו בו אס־יהוה
2 לא־ישמר־עיר שוא שקד שומר: שוא לכם משכימו קום
מאחרי־שבת אכלי לחם העצבים כן יתן לידידו שנא:
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ה גבור כן בני הנעורים: אשרי הגבר אשר מלא את־
אשפתו מהם לא־יבשו כירידברו את־אויבים בשער:

PSALMUS
CXCVIII.
Beatum

א קכח שיר המעלות אשרי כל־ירא יהוה ההלך

thy servant, for thy commandments ; I have not forgotten.

PSALM CXX.

¹ A sông of degrees ; to Jehovah, in difficulty ; for me I have called, and he will hear me. ² O Jehovah,—rescue my soul : from the lip ; of the liar, from the tongue : of guile ; ³ What shall be—given to thee, and what—shall be—appointed for thee, O tongue : of guile ; ⁴ Arrôws of the powerful—sharp, with coals of juniper : ⁵ Woe for me, for I have dwelt Meshec, I have abode with the tabernacles of Kedar. ⁶ Mûch ; has my soul : for it, dwelt with the hater of peace. ⁷ If for peace, and when I shall speak, they for war ;

PSALM CXXI.

¹ A sông for degrees ; I will lift my eyes : to the mountains, whence my help shall come. ² My help from Jehovah—who has made the heavens and the earth : ³ He will not give for change thy foot : he will not sleep—who keeps thee. ⁴ Lo, he shall not sleep, and shall not slumber—who keeps Israel. ⁵ Jehovah hath kept thee, Jehovah thy shâde upon hand : thy right hand ; ⁶ Daily the sun shall not strike thee, and the moon in the night. ⁷ Jehovah shall keep thee from every evil, he shall keep thy soul : ⁸ Jehovah shall keep thy going out ; and thy coming in, this time : and to an age.

PSALM CXXII.

¹ A sông of degrees ; for David, I have been—glad when—they said for me, the house of Jehovah we shall enter. ² Our feet : shall stand ; in thy gates, O Jerusalem. ³ Jerusalem which built as a city ; which has been—joined ; for itself together. ⁴ Which there the tribes : have ascended, the tribes : of Jah, the testimony ; for Israel—to—praise for the name of Jehovah. ⁵ For there have been—placed the thrones for judgment, the thrones for the house of David. ⁶ Seek the peace of Jerusalem, they shall prosper—who love thee. ⁷ Peace shall be within thy walls, and prosperity within thy palaces ; ⁸ For the sake of my brethren and my neighbours, I will now speak peace concerning thee. ⁹ For the sake of the house of Jehovah our God, I will seek good for thee.

PSALM CXXIII.

¹ A sông of degrees ; to thee I have lifted mine eyes : who hast dwelt in the heavens. ² Lo, as the eyes of servants to the hand : of their masters, as the eyes : of a maid-servant ; to the hand : of her mistress, so our eyes : to Jehovah our God, till he—have pity on us. ³ Have mercy on us, O Jehovah, have mercy on us, for much have we been—filled, contempt. ⁴ Mûch ; for it has our soul : been—filled ; derision, of those at ease, the contempt for the—proud.

PSALM CXXIV.

¹ A sông of degrees ; for David, unless Jehovah, who has been for us

עבדך כי מצותיך לא שכחתי : קכ

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שבעה־לה נפשנו הלעג השאננים הבוז לגאווים :

קכד שיר המעלות לדוד לולי יהוה שהיה לנו א

PSALMUS
C X X.
Queruntur
fideles se
non unā
calamitate
exerceri.

PSALMUS
C X X I.
Præsentia
Dei auxi-
lium, ac
nunquam
irritum pio-
rum in ipso
speci, com-
mendat.

PSALMUS
C X X I I.
Inducit ho-
mines pios,
qui, ad sa-
cro con-
ventus,
Hierosoly-
mam ascen-
debant, mu-
tuo sibi gra-
tulantur,
sanctam-
que urbem
laudibus
provchen-
tes illic
bona omnia
comprecan-
tes.

PSALMUS
C X X I I I.
Oratio, af-
fectu plena,
hominis
gratiam
Dei implo-
rantis et
præstulan-
tis.

PSALMUS
C X X I V.
Gratiarum

¹⁴² Thy righteousness ; righteousness for ever, and thy law ; truth ; ¹⁴³ Distress and difficulty have come upon me, thy precepts ; my-delight. ¹⁴⁴ Righteous thy testimonies ; for ever-cause me to understand and I shall live.

7

¹⁴⁵ I have cried with my whole heart, hear me, O Jehovah, I will keep thy statutes. ¹⁴⁶ I have cried to thee-save me, I shall keep thy testimonies ; ¹⁴⁷ I have been before hand with the dawning, I shall cry for thy word, I have expected. ¹⁴⁸ My eyes : have anticipated the watches,-to meditate on thy word ; ¹⁴⁹ Hear my voice, according-to thy mercy, O Jehovah, according to thy judgments enliven me. ¹⁵⁰ They have approached-who follow wickedness ; from thy law ; they have departed far. ¹⁵¹ Near thou, O Jehovah, and all thy precepts ; truth ; ¹⁵² Afore-time I have known thy testimonies ; because for an age thou hast founded them.

7

¹⁵³ Behold my affliction, and rescue me, for I have not forgotten thy law ; ¹⁵⁴ Contend my contention, and redeem me, for thy word ; enliven me. ¹⁵⁵ Salvation ; has been-far from the-wicked, for thy statutes they have not sought. ¹⁵⁶ Thy mercies many, O Jehovah, according-to thy judgments enliven me. ¹⁵⁷ Many those-who persecute me, and my enemies ; from thy testimonies ; I have not declined. ¹⁵⁸ I have beheld the-treacherous, and I myself shall be-disgusted, that they have not kept thy word ; ¹⁵⁹ Behold, for I have loved thy precepts, O Jehovah, according-to thy mercy enliven me. ¹⁶⁰ The beginning of thy word truth ; and for ever, every judgment of righteousness.

7

¹⁶¹ Princes have persecuted me causeless, and from thy words my heart has feared. ¹⁶² I have rejoiced upon thy word ; as finding much spoil. ¹⁶³ A lie I have hated, and it I will detest, thy law ; I have loved. ¹⁶⁴ Seven times in the day I have praised thee, for the judgments of thy righteousness. ¹⁶⁵ Great peace for those-who love thy law ; and nothing for them, a stumbling block. ¹⁶⁶ I have waited for thy salvation ; O Jehovah, I have kept thy precepts ; ¹⁶⁷ My soul : hath kept thy testimonies ; and I have loved them very much. ¹⁶⁸ I have kept thy precepts and thy testimonies ; for all my ways, thy presence.

7

¹⁶⁹ My voice ; shall approach for thy face, O Jehovah, according-to thy word, -give me understanding. ¹⁷⁰ My prayer ; shall come for thy face, according-to thy word ; -rescue me. ¹⁷¹ My lip ; shall utter thy praise, for thou wilt teach me thy statutes. ¹⁷² My tongue : shall speak of thy word ; for all thy commandments ; righteousness. ¹⁷³ Thy hand : shall be-to help me, for I have chosen thy precepts. ¹⁷⁴ I have desired thy salvation ; O Jehovah, thy law ; my-delight. ¹⁷⁵ My soul : shall live, and will praise. and thy judgment shall assist me. ¹⁷⁶ I have wandered as a lost sheep : seek,

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of thy righteousness. ¹⁰⁷ I have been—afflicted time very much, O Jehovah, én-liven me according—to thy word. ¹⁰⁸ The free will offerings; of my mōuth accept, O Jehovah, I beseech, teach me thy judgments. ¹⁰⁹ My soul: in my hānd; always, and thy lāw; I have not forgotten. ¹¹⁰ The—wicked have given a snāre for me, and from thy precepts I have not wāndered. ¹¹¹ I have inherited thy precepts; for an age, for they the jōy of my heart. ¹¹² I have inclined my heart—to pĕrform thy stātutes, for an age, end.

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¹¹³ Lofty thoughts I have hated, and thy lāw; I have loved. ¹¹⁴ My hiding place, my shield thou, for thy word I have waited. ¹¹⁵ Recede from me, O ye—wicked, and I will kĕep the commandments; of my God. ¹¹⁶ Support me according—to thy word, and I shall live, and thou wilt not áshame me, from my hope. ¹¹⁷ Sustain me and I shall be—saved, I will look to thy commandments always. ¹¹⁸ Thou—hast trāmpled upon all—who wander from thy commandments, for a lie their trĕachery; ¹¹⁹ The—wicked, the dross of the earth, thou—hast caused to cease, for this I have loved thy statutes; ¹²⁰ My flesh has been—terrified from thy fear, and from thy judgments I have been—afraid.

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¹²¹ I have performed judgment and justice, thou—wilt not léave me to those—who oppress me. ¹²² Be—agreeable to thy servant for good, the—prōud shall not hurt me. ¹²³ My eyes: have fáiled for thy salvation; and for the word; of thy righteousness. ¹²⁴ Perform with thy servant, according—to thy mercy, and thy stātutes teach me. ¹²⁵ Thy servant I,—give me understanding, and I shall knōw thy testimōnies; ¹²⁶ The time:—to make for Jehovah, they have brōken thy lāw; ¹²⁷ Upon this I have loved thy law, before silver and before fine gold. ¹²⁸ Upon this, all the precepts; all I have kept, every foot-path; of the liar I have hated.

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¹²⁹—Wonderful; thy testimonies; upon this my soul: has kept them. ¹³⁰ The door of thy—words shall énlighten,—causing to make wise the—simple. ¹³¹ My mōuth I have opened, and I shall breathe, for thy přcepts; I have desired. ¹³² Look to me and pity me, according—to the custom for those—who love thy name: ¹³³ My steps: direct in thy word, and thou wilt not cause to rule over me any iniquity. ¹³⁴ Rĕ—deem me from the oppression of Adam, and I will keep thy precepts.—¹³⁵ Cause thy face to shine on thy servant, and teach me thy stātutes. ¹³⁶ Rivers of waters have descended from my eyes: for they have not kept thy lāw;

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¹³⁷ Just thou, Jehovah, and right thy judgments. ¹³⁸ Thou hast commanded the righteousness of thy tĕstimonies; and truth; very much. ¹³⁹ My zeal; hath consumed, for my ĕnemies have forgotten thy words. ¹⁴⁰ Thy word; purified; very much, and thy servant has loved it. ¹⁴¹ Poor I and despised, thy precepts I have not forgotten.

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and they shall rejoice, because thy word I have expected. ⁷⁵ I have known, O Jehovah, for righteous thy judgments, and truth ; thou hast afflicted me. ⁷⁶ Thy mercy, I pray, shall be-to comfort me, according-to thy word ; for thy servant ⁷⁷ Thy mercies shall come to me, and I shall live, for thy law ; my-delight. ⁷⁸ The-proud shall be-ashamed, for causeless they have wronged me, I-will meditate in thy precepts. ⁷⁹ Those-who fear thee shall turn to me, and they have known thy testimonies ; ⁸⁰ My heart shall be perfect in thy statutes, I shall not be-ashamed.

2

⁸¹ My soul : has failed ; for thy salvation ; for thy word I have waited. ⁸² Mine eyes : have failed for thy word ;—to say, when wilt thou comfort me. ⁸³ For I have been as a bottle in the smoke, thy statutes I have not forgotten. ⁸⁴ How many the days of thy servant, when wilt thou execute judgment against those-who persecute me. ⁸⁵ The-proud have digged pits for me, which not according-to thy law ; ⁸⁶ All thy commandments ; truth ; causeless they have persecuted me, assist me. ⁸⁷ As a little they have consumed me on the earth : and I have not forsaken thy precepts. ⁸⁸ According-to thy mercy enliven me, and I will keep the testimony ; of thy mouth.

5

⁸⁹ For ever, O Jehovah, thy word has remained in the heavens, ⁹⁰ For generation and generation thy truth ; thou hast founded the earth : and it shall remain. ⁹¹ For thy judgments they have stood, daily, for all thy servants. ⁹² Unless thy law ; my-delight, then I have perished in my affliction. ⁹³ For an age I shall not forget thy precepts, for in them thou hast enlivened me. ⁹⁴ For thee I,—save me, for thy precepts I have sought. ⁹⁵ For me the-wicked have waited—to destroy me, thy precepts ; I will consider. ⁹⁶ For all perfection ; I have seen an end, very extended ; thy precept ;

10

⁹⁷ How I have loved thy law ; daily it has been my meditation ; ⁹⁸ Before my enemies thou wilt make me wise, from thy precepts ; because for an age they have been for me. ⁹⁹ Before all—who-teach me I-have understood, for thy testimonies ; a meditation ; for me. ¹⁰⁰ Before the elders I shall understand, for thy statutes I have kept. ¹⁰¹ From every path ; of evil I have kept my feet : for the sake I shall keep thy word. ¹⁰² From thy judgments I have not receded, for thou-hast directed me. ¹⁰³ Thy words ; have been—how sweet for my palate, before honey for my mouth. ¹⁰⁴ From thy precepts I myself shall be—wise, upon this I have hated every foot-path ; of lying.

1

¹⁰⁵ A lamp for my feet : thy word, and a light for my path ; ¹⁰⁶ I have been sworn, and I-will stand up,—to keep the judgments

- עה וישמחו כי לדברך יחלתי: ידעתי יהוה כי צדק
 76 משפטך ואמונה עניתני: יהי נא חסדך לנחמני
 77 כאמרתך לעבדך: יבאוני רחמיך ואחיה כיתורתך
 78 שעשעי: יבשו זדים כי שקר עותוני אני אשיח
 פ 79 בפקדיך: ישובו לי יראיך וידעו עדתיך: יהי לבי ידני קרי
 81 תמים בחקך למען לא אבוש: בלתי
 82 לתשועתך נפשי לדברך יחלתי: כלו עיני לאמרתך
 83 לאמר מתי תנחמני: כיהייתי כנאד בקיטור חקך
 84 לא שכחתי: כמדהימי עבדך מתי תעשה ברדפי
 פה משפט: כרילי זדים שיחות אשר לא כתורתך:
 86 87 כל מצותיך אמונה שקר רדפוני עזרני: כמעט כלוני
 88 בארץ ואני לא עזבתי פקדיך: כחסדך חינו
 89 ואשמרה עדות פיה: לעולם יהוה דברך
 צ נצב בשמים: לדר ודר אמונתך כוננת ארץ
 91 ותעמד: למשפטך עמדו היום כי הכל עבדיך:
 92 93 לולי תורתך שעשעי אז אבדתי בעניי: לעולם לא
 94 אשכח פקדיך כי רבם חיותני: לך אני הושיעני
 צה כי פקודיך דרשתי: לי קוו רשעים לאבדני עדתיך
 96 אתבונן: לכל תכלה ראיתי קץ רחבה מצותך
 97 מאד: מה אהבתי תורתך כל
 98 היום היא שיחתי: מאיבי תחכמני מצותיך כי לעולם
 99 היא לי: מכל מלמדי השכלתי כי עדותיך שיחה
 101 ק לי: מזקנים אתבונן כי פקדיך נצרתי: מכל
 ארח רע כלארתי רגלי למען אשמר דברך:
 102 103 ממשפטך לא סרתי כי אתה הורתני: מה נמלצו
 104 לחכי אמרתך מדבש לפי: מפקודיך אתבונן על כן
 קה שנאתי כל ארח שקר: נר לרגלי דברך
 106 ואור לנתיבותי: נשבעתי ואקימה לשמר משפטי

⁴¹ And shall anticipate me, thy mercy, O Jehovah, thy salvation ; according-to thy word ; ⁴² And I shall answer those-who reproach the word, for I have trusted in thy word. ⁴³ And thou wilt not take from my mouth the word of truth ; time very much, because for thy judgments I have waited. ⁴⁴ And I will keep thy law ; always, for ever and ever. ⁴⁵ And I myself shall walk in a broad way ; for thy precepts I have sought. ⁴⁶ And I shall speak concerning thy testimonies ; the presence of kings, and I shall not be-ashamed. ⁴⁷ And I myself shall delight in thy commandments, which I have loved. ⁴⁸ And I will lift my hands ; to thy precepts ; which I have loved, and I-shall meditate in thy statutes.

⁴⁹ Remember the word to thy servant, upon which thou hast caused me to hope. ⁵⁰ This : my consolation ; in my affliction, for thy word ; has enlivened me. ⁵¹ The-proud-have scorned me time very much, from thy law ; I have not moved. ⁵² I have remembered thy judgments from an age, O Jehovah, and I shall comfort myself. ⁵³ Terror ; shall seize upon from the-wicked-who leave thy law. ⁵⁴ Thy statutes have been songs ; for in the house of my-pilgrimage. ⁵⁵ I have remembered in the night thy name, O Jehovah, I shall keep thy law ; ⁵⁶ This : hath been for me, because I have kept thy precepts.

П

⁵⁷ My portion, Jehovah, I have said-to keep thy words. ⁵⁸ I have entreated thy face with my whole heart, pity me according-to thy word ; ⁵⁹ I have considered my ways : and I-shall turn my feet : to thy testimonies ; ⁶⁰ I have hastened, and I myself have not delayed-to keep thy commandments ; ⁶¹ Bands of the-wicked have plundered me, thy law ; I have not forgotten. ⁶² Middle ; of the night I will rise-to praise for thee, upon the judgments of thy righteousness. ⁶³ Companion I for all who shall fear thee, and for those-who keep thy precepts. ⁶⁴ Thy mercy, O Jehovah, the earth : full ; thy statutes teach thou me.

В

⁶⁵ Good with thy servant, O Jehovah, thou hast done according-to thy word. ⁶⁶ Good judgment and knowledge ; teach me, for thy precepts ; I-have believed. ⁶⁷ Before I shall be-afflicted, I have wandered, and now I have kept thy word ; ⁶⁸ Good thou, and-causing to do good, teach me thy statutes. ⁶⁹ The-proud have contrived a falsehood against me, I with my whole heart will keep thy precepts. ⁷⁰ Has been-fattened as grease their hearts, I thy law ; have loved. ⁷¹ Good for me, because I have been-afflicted, for the sake I shall learn thy statutes. ⁷² Good for me, the law ; of thy mouth, before thousands of gold and silver.

⁷³ Thy hands : have made me, and they shall prepare me,-cause me to understand, and I shall learn thy precepts ; ⁷⁴ Those-who fear thee, shall behold me,

- ויבאני חסדך יהוה תשועתך כאמרתך : ואענה ^{42 41}
 חרפי דבר כירבטחתי בדברך : ואל-תצל מפי דבר- ⁴³
 אמת עד-מאד כי למשפטך יחלתי : ואשמרה תורתך ⁴⁴
 רמיד לעולם ועד : ואתהלכה ברחבה כי פקדיך מה ⁴⁵
 דרשתי : ואדברה בעדתיך נגד מלכים ולא ⁴⁶
 אבוש : ואשתעשע במצותיך אשר אהבתי : ואשא ^{48 47}
 כפי אל-מצותיך אשר אהבתי ואשיחה בחקך :
 זכר-דבר לעבדך על אשר יחלתי : זאת ⁴⁹ נ
 נחמתי בעניי כי אמרתך חיתני : זדים הליצני עד- ⁵¹
 מאד מתורתך לא נטיתי : זכרתי משפטך מעולם ⁵²
 יהוה ואתנחם : זלעפּה אחזתני מרשעים עזבי ⁵³
 תורתך : זמרות היוּלי חקך בבית מגורי : זכרתי ⁵⁴ נה
 בלילה שמך יהוה ואשמרה תורתך : זאת היתה-לי ⁵⁶
 כי פקדיך נצרתי : חלקי יהוה אמרתי ⁵⁷
 לשמר דבריך : חליתי פניך בכל-לב חנני כאמרתך : ⁵⁸
 חשבתי דרכי ואשיבה רגלי אל-עדתיך : חשתי ולא ⁵⁹ ס
 התמהמהתי לשמר מצותיך : חבלי רשעים עודני ⁶¹
 תורתך לא שכחתי : חצות-לילה אקום להודות לך ⁶²
 על משפטי צדקך : חבר אני לכל-אשר יראוך ולשמרו ⁶³
 פקודיך : חסדך יהוה מלאה הארץ חקך למדני : ⁶⁴
 טוב עשית עס-עבדך יהוה כדברך : טוב טעם ⁶⁶ סה
 ודעת למדני כי במצותיך האמנתי : טרם אענה אני ⁶⁷
 שגג ועתה אמרתך שמרתי : טוב-אתה ומטיב למדני ⁶⁸
 חקך : טפלו עלי שקר זדים אני בכל-לב אצר ⁶⁹
 פקודיך : טפש כחלב לבם אני תורתך שעשעתי : ע
 טוב-לי כירעניתי למען אלמד חקך : טוב-לי תורת- ^{72 71}
 פיך מאלפי זהב וכסף : ידיך עשוני ⁷³
 ויכוננוני רבינוני ואלמדה מצותיך : יראוך ⁷⁴ יראוני

PSALM CXIX.

⁵ I wish, my ways : shall be—established—to keep thy statutes. ⁶ Then I shall not be—ashamed, when—I—have respect to all thy precepts ; ⁷ I shall praise thee with rectitude of heart, when—I have learned the judgments of thy righteousness. ⁸ Thy statutes I will keep, thou wilt not forsake me, even very much.

2

⁹ In what shall a boy cleanse his foot-path,—to keep as thy word. ¹⁰ With all my heart I have sought thee, thou wilt not suffer me, to wander from thy precepts ; ¹¹ In my heart I have hid thy word ; for the sake I shall not transgress against thee. ¹² Blessed thou, O Jehovah,—to teach me thy statutes. ¹³ With my lips ; I have numbered the judgments ; of thy mouth. ¹⁴ In the way : of thy testimonies ; I have rejoiced, as above all riches. ¹⁵ In thy precepts I—shall meditate, and I—shall have respect to thy foot-paths ; ¹⁶ In thy statutes ; I myself will rejoice, and I will not forget thy word.

3

¹⁷ Recompence to thy servant, I shall live, and I shall keep thy word. ¹⁸ Roll my eyes : and I—shall have respect to, the wonders ; from thy law ; ¹⁹ I a stranger in the earth : thou wilt not hide from me thy precepts ; ²⁰ My soul : has been—broken ; for desire ; to thy judgments, in every time : ²¹ Thou hast rebuked the—proud—cursed—who wander from thy commandments ; ²² Roll from me reproach ; and contempt, for I have kept thy testimonies ; ²³ Even princes shall sit against me, they have been driven, thy servant—shall meditate in thy statutes. ²⁴ Even thy testimonies ; my—delight, the men of my counsel ;

4

²⁵ My soul : has adhered ; to the dust, enliven me according—to thy word. ²⁶ I have counted thy ways : and thou wilt hear me, teach me thy statutes. ²⁷ The way : of thy precepts,—cause me to understand, and I—will meditate on thy wonders ; ²⁸ My soul : has flowed ; from sadness,—confirm me according—to thy word. ²⁹ The way : of the liar remove from me, and thy law ; honour me. ³⁰ The way : of truth ; I have chosen, thy judgments I have placed. ³¹ I have adhered to thy testimonies ; O Jehovah, thou—wilt not shame me. ³² The way of thy commandments I will run, for thou—wilt enlarge my heart.

5

³³ Teach me, O Jehovah, the way : of thy statutes ; and I will keep it, the end. ³⁴ Give me understanding, and I shall keep thy law ; and I shall keep it with all my heart.—³⁵ Lead me in the foot-path of thy commandments ; for in it I have delighted. ³⁶ Incline my heart to thy testimonies ; and not to avarice. ³⁷ Turn mine eyes : from viewing vanity, in thy ways enliven me. ³⁸ Confirm to thy servant thy word ; who for thy fear ; ³⁹ Take away my reproach ; which I have feared, for thy judgments—good. ⁴⁰ Lo, I have desired for thy commands ; in thy righteousness ; enliven me.

omni tenta-
tionum
tempore
ad illud re-
spicere, et
ex eo con-
solationem
suavissi-
masque pro-
missiones
haurire :
et ad vic-
toriam
nunci. at-
que fidei
triumphum
contendere.

6 ה אחלי יכנו דרכי לשמר חקך : אז לא־אבוש בהביטי
7 אֶל־כָּל־מִצּוֹתֶיךָ : אודך בישר לבב בלמדי משפט
8 צדקך : את־חקיך אשמר אֶל־תַּעֲזֹבֵנִי עַד־מָאד :
9 י במה יזכה־נער את־אָרְחוֹ לשמר כדברך : בכל־
11 לִבִּי דרשתיך אֶל־תִּשְׁגֵּנִי מִמִּצּוֹתֶיךָ : בלבי צפנתי
12 אמרתך לִמְעַן לֹא אֲחֲטָא־לְךָ : ברוך אתה יהוה לַמִּדְנִי
13 14 חקך : בשפתי ספרתי כֹּל מִשְׁפַּט־יְפִיךָ : בדרך
15 כו עדותיך ששתי כֵּעַל כָּל־הוֹן : בפקודיך אישיחה
16 ואביטה אַרְחֲתֶיךָ : בחקתיך אשתעשע לֹא אֲשַׁכַּח
17 דברך : גִּמַּל עַל־עַבְדְּךָ אֲחִיהַּ וְאִשְׁמְרָה דְּבָרְךָ :
18 19 גִּלְעִינִי וְאֲבִיטָה נִפְלְאוֹת מִתּוֹרַתְךָ : גֵּר אֲנִי בָאָרֶץ
כ אֶל־תִּסְתֵּר מִמֶּנִּי מִצּוֹתֶיךָ : גִּרְסָה נִפְשִׁי לַתֹּאכָה אֶל־
21 מִשְׁפָּטֶיךָ בְּכָל־עֵת : גִּעֲרַת זֵדִים אֲרוּרִים הַשֵּׁנִים
22 מִמִּצּוֹתֶיךָ : גֵּל מֵעַלִּי חֲרָפָה וְכֹז כִּי עֲדַתְךָ נִצְרָתִי :
23 24 גַּם יֵשְׁבוּ שָׂרִים כִּי נִדְּבָרוּ עַבְדְּךָ יִשִּׁיחַ בַּחֲקֶיךָ : גִּם־
כה עֲדַתְךָ שַׁעֲשַׁעִי אֲנִשִּׁי עֲצָתִי : דְּבָקָה לַעֲפֹר
26 נִפְשִׁי חֲיִנִּי כְּדִבְרְךָ : דְּרָכֵי סִפְרָתִי וְתַעֲנֵנִי לַמִּדְנִי חֲקֶיךָ :
27 28 דֶּרֶךְ־פְּקוּדֶיךָ הִבִּינֵנִי וְאִשְׁיַחָה בִּנְפִלְאוֹתֶיךָ : דִּלְפָּה
29 נִפְשִׁי מִתּוֹגָה קִימֵנִי כְּדִבְרְךָ : דֶּרֶךְ־שֹׁקֶר הִסֵּר מִמֶּנִּי
ל וְתוֹרַתְךָ חֲנִנִּי : דֶּרֶךְ אֲמוּנָה בַּחֲרָתִי מִשְׁפָּטֶיךָ שְׂוִיתִי :
31 32 דְּבַקְתִּי בַּעֲדוֹתֶיךָ יְהוָה אֶל־תִּבְיִשְׁנִי : דֶּרֶךְ־מִצּוֹתֶיךָ
33 אֲרוֹץ כִּי תִרְחִיב לִבִּי : הוֹרֵנִי יְהוָה דֶּרֶךְ חֲקֶיךָ
34 וְאֲצַרְנָה עֵקֶב : הִבִּינֵנִי וְאֲצַרְנָה תוֹרַתְךָ וְאִשְׁמְרָנָה
לָהּ בְּכָל־לֵב : הִדְרִיכֵנִי בִּנְתִיב מִצּוֹתֶיךָ כִּי־כֹז חֲפַצְתִּי :
36 37 הִטְלִבִּי אֶל־עֲדוּתֶיךָ וְאֶל־בְּצַע : הֶעֱבֵר עֵינִי מֵרָאוֹת
38 שׁוֹא בְּדֹרֶכְךָ חֲיִנִּי : הִקֵּם לַעֲבֹדְךָ אֲמַרְתָּךְ אֲשֶׁר
39 לִירְאָתְךָ : הֶעֱבֵר חֲרָפְתִּי אֲשֶׁר יִגְרָתִי כִּי מִשְׁפָּטֶיךָ
מ טוֹבִים : הִנֵּה תֹאבַתִּי לַפְּקוּדֶיךָ בְּצִדְקַתְךָ חֲיִנִּי :

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² For thy mercy has been—strong upon us, and the truth ; of Jehovah for ever. Hallelujah.

PSALM CXVIII.

¹ Praise for Jehovah, for good, because for ever his mercy. ² Israel now shall declare, because for ever his mercy. ³ The house of Aaron shall now say, because for an age his mercy. ⁴ Those—who fear Jehovah shall now say, because for ever his mercy. ⁵ On account of distress I have called upon Jah, Jah has heard me in a broad place. ⁶ Jehovah for me, I shall not fear, what man shall do for me. ⁷ Jehovah for me, among my helpers, and I shall behold against those—who hate me. ⁸ Good—to hope in Jehovah, before to trust in Adam. ⁹ Good—to hope in Jehovah, before to trust in princes. ¹⁰ All nations have surrounded me, in the name of Jehovah, for I—shall destroy them, ¹¹ They have surrounded me, even they have surrounded me, in the name of Jehovah, for I—shall destroy them. ¹² They have surrounded me as bees, they have been—extinguished as the fire : of thorns, in the name of Jehovah, for I—shall destroy them, ¹³ Impelling thou hast impelled me—to fall, and Jehovah has helped me. ¹⁴ My strength and song ; Jah, and he shall be to me for salvation ; ¹⁵ The voice of joy ; and salvation ; in the tabernacles of the—just, the right hand ; of Jehovah has performed strength. ¹⁶ The right hand ; of Jehovah has been exalted ; the right hand of Jehovah has performed strength. ¹⁷ I shall not die for I shall live, and I shall count the works of Jah. ¹⁸ Seizing me Jah hath seized me, and to death he has not delivered me. ¹⁹ Open for me the gates of righteousness, I shall enter into them, I shall praise Jah. ²⁰ This gate, for Jehovah, the—just shall enter into it. ²¹ I shall praise thee, for thou hast heard me, and thou shalt be to me for salvation ; ²² The stone ; the builders have despised, has been for the head of the angle ; ²³ From Jehovah this has been done, it has been wonderful in our eyes : ²⁴ This day Jehovah has made, we—shall be—glad and rejoice in it. ²⁵ I pray, O Jehovah, now—cause salvation ; I pray, O Jehovah, now—grant prosperity. ²⁶ Blessed who has come in the name of Jehovah, we have blessed you from the house of Jehovah. ²⁷ Strong Jehovah, and he shall enlighten for us, bind the lamb with cords to the horns : of the altar. ²⁸ My God thou, and I will praise thee my God, and I will exalt thee. ²⁹ Praise for Jehovah, for good, because for ever his mercy.

PSALM CXIX.

N

¹ O the—blessedness of the—perfect, the way :—who walk in the law ; of Jehovah. ² O the—blessedness of those—who keep his testimony ; with the whole heart they shall seek him. ³ Even they have not wrought iniquity ; in his ways : they have walked. ⁴ Thou hast commanded thy precepts—to keep very much.

תהלים קיז קיח קיט 117. 118. 119.

- כי נבר עלינו חסדו ואמת־יהוה לעולם הללויה: ²
- קִיח הודו ליהוה כִּי־טוב כי לעולם א
- חסדו: ³ ואמרנא ישראל כי לעולם חסדו: ² ואמרר: ²
- נא ביר־אהרן כי לעולם חסדו: ⁴ ואמרנא וראי
- יהוה כי לעולם חסדו: ⁴ מן־המצר קראתי יה ח
- ענני במרחב יה: ⁶ יהוה לי לא אירא מה־יעשה
- לי אדם: ⁷ יהוה לי בעזרי ואני אראה בשנאי: ⁷
- טוב לחסות ביהוה מבטח באדם: ⁸ טוב
- לחסות ביהוה מבטח בנדיבים: ¹ כל־י
- גוים סבכוני בשם יהוה כי אמילם: ¹¹ סכוני גם־י
- סבכוני בשם יהוה כי אמילם: ¹² סכוני כדברים דעכו
- באש קוצים בשם יהוה כי אמילם: ¹³ דחה דחיתני
- לנפל ויהוה עזרני: ¹⁴ עזי וזמרת יה ויהי־לי לישועה: ¹⁴ קול טו
- רנה וישועה באהלי צדיקים ימין יהוה עשה חיל: ¹⁶ ימין
- יהוה רוממה ימין יהוה עשה חיל: ¹⁷ לא־אמות כי־אחיה
- ואספר מעשי יה: ¹⁸ יסר יסרני יה ולמות לא נתנני: ¹⁸
- פתח־לי שער־צדק אבא־בם אודה יה: ¹⁹ זה־השער כ
- ליהוה צדיקים יבאו בו: ²¹ אודך כי עניתי ותהי־לי
- לישועה: ²² אכן מאסו הבונים היתה לראש פנה: ²³ מאת
- יהוה היתה זאת היא נפלאת בעינינו: ²⁴ זה־היום עשה
- יהוה נגילה ונשמחה בו: ²⁵ אנא יהוה הושעה נא אנא כה
- יהוה הצליחה נא: ²⁶ ברוך הבא בשם יהוה ברכנוכם
- מבית יהוה: ²⁷ אל יהוה ויאר לנו אסרו־חג בעבתים עד־
- קרנות המזבח: ²⁸ אלי אתה ואודך אלהי ארוממך: ²⁸
- הודו ליהוה כִּי־טוב כי לעולם חסדו: ²⁹ קיט
- אשרי תמימ־דרך ההלכים בתורת יהוה: ³ א
- אשרי נצרי עדתיו בכל־לב וירשוהו: ³ אף לא־פעלו ²
- עולה בדרכיו הלכו: ⁴ אתה צויתה פקדיך לשמר מאד: ⁴

gratiam,
veritatem,
alioque be-
neficia ipsis
praestita,
Deo laudes
dicunt.
PSALMUS
C X V I I I.
Excitatio
ad laudes et
gratiarum
actiones
ob multi-
plicem li-
beratio-
nem, et o-
rectum Regni Dei.

PSALMUS
C X I X.
Legis atque
Verbi Dei
efficacia
per totum
hunc psal-
mum cele-
bratur;
jubentur-
que fideles

PSALM CXV. CXVI. CXVII.

and they shall not walk, they shall not sound with their throat. ⁸ As they, shall be their makers, all who have trusted in them. ⁹ O Israel trust in Jehovah, their help and their shield he has been. ¹⁰ O house of Aaron trust in Jehovah, their help and their shield he has been.—¹¹ Who fear Jehovah, trust in Jehovah, their help and their shield he has been. ¹² Jehovah has remembered us, he shall bless, he shall bless the house of Israel, he shall bless the house of Aaron. ¹³ He shall bless those—who fear Jehovah, the—small with the—great. ¹⁴ Jehovah shall increase upon you, upon you and upon your sons. ¹⁵ Blessed you for Jehovah, he has made the heavens and the earth : ¹⁶ The heavens, heavens for Jehovah, and the earth : he has given for the sons of Adam. ¹⁷ The—dead shall not praise Jah, and all those—who go down to silence ; ¹⁸ And we shall praise Jah, from time to an age. Hallelujah.

PSALM CXVI.

¹ I have loved, for Jehovah has heard my voice, my entreaties. ² For he has inclined his ear ; for me, and in my days I will call. ³ The pains of death have surrounded me, and the difficulties of the grave : have come upon me, difficulty ; and grief I shall find. ⁴ And in the name of Jehovah I will call, O Jehovah, I pray, rescue my soul : ⁵ Jehovah merciful and just, and our God gracious. ⁶ Jehovah has kept the—simple, I have been—weak, and for me he—shall cause salvation. ⁷ Return, O my soul : for thy rest, for Jehovah has recompensed upon thee. ⁸ For thou hast rescued my soul : from death, mine eyes : from a tear, my feet : from ruin. ⁹ I myself will walk for the—face of Jehovah, in the—land : of the—living ; ¹⁰ I—have believed, for I shall speak, I have been—afflicted very much. ¹¹ I shall say in my haste, every man a liar. ¹² What—shall I render ? for Jehovah, all his benefits ; upon me. ¹³ The cup ; of salvation ; I shall take, and in the name of Jehovah I shall call. ¹⁴ My vows for Jehovah I shall render, presence now for all his people : ¹⁵ Precious in the eyes : of Jehovah the death for his—merciful. ¹⁶ Truly, O Jehovah, for I thy servant, I thy servant the son of thy handmaid ; thou hast made an opening for my bonds. ¹⁷ For thee I will sacrifice the sacrifice of praise ; and in the name of Jehovah I will call. ¹⁸ My vows for Jehovah I will render, presence now for all his people : ¹⁹ In the courts : of the house of Jehovah, in the middle of Jerusalem. Hallelujah.

PSALM CXVII.

¹ Praise Jehovah all nations, please him all people :

PSALMI 115. 116. 117. קטו קיו קיז

8 והלכו לא־יהנו בגרונם : כמוהם יהיו עשיהם כל א־שֶׁר־
 9 בטח בהם : ישראל בטח ביהוה עזרם ומגנם הוא :
 11 י בית אהרן בטחו ביהוה עזרם ומגנם הוא : יראי יהוה
 12 בטחו ביהוה עזרם ומגנם הוא : יהוה זכרנו יברך ויברך
 13 את־בית ישראל ויברך את־בית אהרן : יברך יראי יהוה
 14 הקטנים עַם־הגדלים : יסף יהוה עליכם עליכם ועל־
 טו בניכם : ברוכים אתם ליהוה עשה שמים וארץ :
 16 17 השמים שמים ליהוה והארץ נתן לבני־אדם : לא
 18 המתים והללו־יה ולא בל־ירדי דומה : ואנחנו נברך
 יה מעתה ועד־עולם הללו־יה : קיו

PSALMUS
CXVI.
Psalmus,
quo fideles,
ex maxi-
mis et mul-
tiplicibus
periculis ac
angustis
liberati,
Deo gratias
agunt.

א אהבתי כִּי־ישמע יהוה את־קולי תחנוני :
 2 3 כִּי־הטֶה אֶזְנוֹ לִי וּבִימִי אֶקְרָא : אֶפְפוּנִי חֲבִל־מָוֶת
 4 וּמִצָּרִי שְׂאוֹל מִצָּאוֹנִי צָרָה וַיִּגּוֹן אִמְצָא : וּבִשְׁמִי־הַיְהוָה
 ה אֶקְרָא אֲנִי הַיְהוָה מִלֶּטֶה נִפְשִׁי : חָנוּן הַיְהוָה
 6 וַצִּדִּיק וְאֱלֹהֵינוּ מִרְחָם : שֹׁמֵר פִּתְאִים הַיְהוָה
 7 דְּלוֹתִי וְלִי יְהוֹשִׁיעַ : שׁוּבִי נַפְשִׁי לִמְנוּחֹיכִי כִי־הַיְהוָה
 8 גָּמַל עָלַיכִי : כִּי חֲלַצְתָּ נַפְשִׁי מִמּוֹת אֶת־עֵינֵי מִן־
 9 דָּמָעָה אֶת־רַגְלִי מִדָּחִי : אֶתְהַלֵּךְ לִפְנֵי הַיְהוָה בְּאַרְצוֹת
 11 י הַחַיִּים : הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עֲנִיתִי מֵאֵד : אֲנִי
 12 אִמַּרְתִּי בַחפְזִי כֹל־הָאָדָם כֹּזֵב : מִה־אֲשִׁיב לַיְהוָה
 13 כֹּל־תַּגְּמוּלוֹהִי עָלַי : כּוֹס־יִשׁוּעוֹת אִשָּׁא וּבִשֶׁם הַיְהוָה
 14 אֶקְרָא : נִדְרֵי לַיְהוָה אֲשַׁלֵּם נִגְדֵה־נָא לְכָל־עַמּוֹ :
 16 טו יִקֵּר בְּעֵינֵי הַיְהוָה הַמּוֹתָה לַחֲסִידָיו : אֲנִי הַיְהוָה כִּי־
 17 אֲנִי עֹבֵדְךָ אֲנִי עֹבֵדְךָ בְּאֶמְתְּךָ פִּתְחַת לַמוֹסֵרִי : לֵךְ
 18 אֲזַכֵּחַ זִכְחַת תּוֹדָה וּבִשֶׁם הַיְהוָה אֶקְרָא : נִדְרֵי לַיְהוָה
 19 אֲשַׁלֵּם נִגְדֵה־נָא לְכָל־עַמּוֹ : בַּחֲצוֹת בֵּית הַיְהוָה
 בְּתוֹכְכִי יְרוּשָׁלַם הַלְלוּ־יה : קיז

PSALMUS
CXVII.
Gentes ob-

א הללו את־יהוה כל־גוים שִׁבְחוּהוּ כֹל־הָאֲמִים :

PSALM CXII. CXIII. CXIV. CXV.

shall bless. ³ Wealth and riches in his house, and his righteousness ; has remained for an age. ⁴ Light has arisen in darkness for the—upright, merciful, and gracious, and just. ⁵ A good man has pitied, and—lending, he shall guide his affairs in judgment. ⁶ Because for an age he shall not move, to remembrance for ever shall be the just. ⁷ From the hearing ; of evil ; he shall not fear, his heart settled has trusted in Jehovah. ⁸ His heart confirmed, shall not fear to that he shall behold against his enemies. ⁹ He hath dispersed, he hath given for the—needy, his righteousness ; hath remained for ever, his horn : will be—exalted in glory. ¹⁰ The wicked shall behold and be enraged, his teeth : he shall gnash, and he has been melted, the desire ; of the—wicked shall perish.

PSALM CXIII.

¹ Hallelujah, O ye servants of Jehovah, praise the name of Jehovah. ² Blessed shall be the name of Jehovah, from this time and to eternity. ³ From the rising of the sun to his going down,—causing to praise the name of Jehovah. ⁴ High above all the nations Jehovah, above the heavens his glory. ⁵ Who as Jehovah our God, who—causing to elevate,—to dwell ? ⁶ Who—causing to humble—to behold in the heavens and in the earth :—⁷ Causing to raise from the dust the poor, from the dunghill ; he—shall raise the needy.—⁸ To—make to sit with the princes, with the princes of his people :—⁹ Causing to place the destitute ; of house, the mother ; of sons glad ; Hallelujah.

PSALM CXIV.

¹ When—Israel went out from—Egypt, and the house of Jacob from a people : barbarous. ² Judah has been for his holiness, and Israel his—rule ; ³ The sea has seen and shall flee, Jordan shall turn for backwards. ⁴ The mountains have leaped as rams, the hills ; as the lambs of the flock : ⁵ What for thee, O sea, that thou wilt flee, O Jordan, thou wilt turn for backwards. ⁶ And mountains ye will leap as rams, and hills ; as the lambs of the flock : ⁷ From the face of the Lord tremble, O earth : from the face of the God of Jacob, ⁸ Who hath turned the rock pool of waters, the flint for a fountain of waters.

PSALM CXV

¹ Not for us, O Jehovah, not for us, because for thy name give the glory, for thy mercy and for thy truth ; ² For why the nations shall say, where now their God ? ³ And our God in the heavens, all that he hath desired he hath done. ⁴ Their images silver and gold, the work ; of the hands : of Adam. ⁵ Mouth for them and they shall not speak, eyes : for them and they shall not behold. ⁶ Ears ; for them and they shall not hear, a nostril for them and they—shall not smell. ⁷ Their hands : and they—shall not feel, their feet :

תהלים קיב קיג קיד קטו 112. 113. 114. 115.

- יברך:** הוֹדוּעֶשֶׁר בְּבֵיתוֹ וּצְדָקְתוֹ עֲמַדַּת לְעַד: זֶרַח ^{piorum exponit.} 4
 בַּחֹשֶׁךְ אֹר לַיִּשְׂרָאֵל חֲנוּן וְרַחוּם וְצָדִיק: טוֹב־אִישׁ חוֹנֵן ה' 5
 וּמְלֹכֶה יִכְלָל דְּבָרָיו בְּמִשְׁפָּט: כִּי־לְעוֹלָם לֹא־יִמּוּט 6
 לִיזְכֹּר עוֹלָם יִהְיֶה צָדִיק: מִשְׁמוּעָה רַעְיָה לֹא יִירָא נֶכֶן 7
 לְבֹנוֹ בִּטָּח בִּיהוָה: סִמּוֹךְ לְבֹנוֹ לֹא יִירָא עַד אֲשֶׁר־יִרְאֶה 8
 בְּצָרָיו: פֹּזֵר נֶתָן לֹא־בִיּוֹנִים צְדָקְתוֹ עֲמַדַּת לְעַד קִרְנוֹ 9
 תְּרוֹם בְּכָבוֹד: רֹשַׁע יִרְאֶה וְכַעַס שֵׁנוֹ יִחַרֵּק וְנִמְסִי
 תֵּאוֹת רֹשָׁעִים תֵּאבֹד: קִיג הִלְלוּ יְה' א
 הִלְלוּ עַבְדֵי יְהוָה הִלְלוּ אֶת־שֵׁם יְהוָה: יְהִי שֵׁם יְהוָה 2
 מִבְּרֶךְ מַעֲתָה וְעַד־עוֹלָם: מִמְּזֶרֶח־שֶׁמֶשׁ עַד־מְבֹאוֹ 3
 מִרְהֵלֵל שֵׁם יְהוָה: רֵם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם 4
 כְּבוֹדוֹ: מִי כִיהוָה אֱלֹהֵינוּ חֲמַגְבִּיחֵי לִשְׁבַת: הַמִּשְׁפִּילִי ה' 6
 לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ: מִקִּימִי מַעֲפֵר דֹּל־מֵאֲשַׁפֵּת 7
 יְרִים אֲבִיוֹן: לְהוֹשִׁיבִי עַם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ: 8
 מוֹשִׁיבֵי עֶקְרַת הַבַּיִת אֶס־הַבְּנִים שִׂמְחָה הִלְלוּ־יָהּ: 9
 קִיד בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית א
 יַעֲקֹב מִעַם לְעֹז: הִתְרָה יְהוּדָה לְקִדְשׁוֹ יִשְׂרָאֵל 2
 מִמִּשְׁלֹרֵצוֹ: הִיֵּם רָאֶה וַיֵּנֶם הַיַּרְדֵּן יֹסֵב לְאַחֹר: 3
 הָהָרִים רָקְדוּ כְּאִילִים גְּבַעוֹת כְּבִנִי־צֶאֱן: מִהֵלֶךְ הֵימָּה 4
 כִּי תִנּוּם הַיַּרְדֵּן תִּסֵּב לְאַחֹר: הָהָרִים תִּרְקְדוּ כְּאִילִים 6
 גְּבַעוֹת כְּבִנִי־צֶאֱן: מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי 7
 יַעֲקֹב: הִהֲפֹכִי הַצּוֹר אֲנִים־מִים חֲלִמִישׁ לִמְעִינֹי־מִים: 8
 קטו לֹא לָנוּ יְהוָה לֹא־לָנוּ כִּי־לִשְׁמֹךְ א
 תֵּן כְּבוֹד עַל־חֲסֹדֶךָ עַל־אֲמַתְךָ: לִמָּה יֹאמְרוּ הַגּוֹיִם 2
 אִי־הֵנָּה אֱלֹהֵיהֶם: וְאֱלֹהֵינוּ בְּשָׁמַיִם כָּל אֲשֶׁר־חִפֵּץ 3
 עֲשֵׂה: עֲצִיבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: פִּה־לֵּהֶם ה' 4
 וְלֹא יִדְבְּרוּ עֵינִים לֶהֱמָה וְלֹא יִרְאוּ: אֲזִנִּים לֶהֱמָה וְלֹא יִשְׁמְעוּ 6
 אֵף לֶהֱמָה וְלֹא יִרְחוּן: יְדֵיהֶם וְלֹא יִמְשֹׁן רַגְלֵיהֶם וְלֹא 7

PSALMUS
 CXIII.
 Hortatur
 ad celebra-
 tionem nomi-
 nis divini,
 per totum mun-
 dum pate-
 facti.

PSALMUS
 CXIV.
 Hoc hymno
 celebrat
 prodigia,
 que Deus
 edidit, cum
 Israel
 ab Ægypto
 traduceret
 in regna
 Chanaanæo-
 rum; simi-
 lemque
 rursus Do-
 mini ad-
 ventum,
 eumque
 majori cum
 gloria, vati-
 cinatur.

PSALMUS
 CXV.
 Vanitatem
 falsarum
 religionum
 irridet, et
 Dei confi-
 dere, om-
 nigenamque bene-
 dictionem
 ab ipso ex-
 spectare
 jubet.

O Jehovah, ²¹ O Lord, make me for the sake—of thy name, for good thy mercy,—rescue me. ²² For poor and needy I, and my heart wounded within me. ²³ As a shāde, whert—it hath dēclined, I have been walked, I have bēen shaken as a locust; ²⁴ My knees; have stumbled from fasting, and my flesh has been—deficient from fatness. ²⁵ And I have bēen a reproach; for them, they shall bēhold me and—shall mōve their head. ²⁶ Assist me, O Jehovah my God—sāve me according—to thy mercy. ²⁷ And they shall know thy hand: this, thou, O Jehovah, hast dōne this. ²⁸ They shall curse and thou wilt bless, they have ārisen, and shall be—ashamed, and thy servant shall rejoice. ²⁹ My adversaries shall be—clōthed, shame; and they shall cover as a garment, their shame; ³⁰ I shall cēlebrate Jehovah very much with my—mōuth, and in the middle of māny, I will praise him. ³¹ For he shall stand at the right hand; of the nēedy,—to—sāve from those—who judge his soul:

PSALM CX.

¹ For David, a psalm, Jehovah hath said to my Lord, sit at my right hand; while I shall māke thy foes a footstool for thy feet: ² The rōd; of thy strēngth Jehovah shall send from Zion, rule in the midst of thy enemies. ³ Thy people: spontaneous; in the day of thy power, in the—splendour of holiness, from the womb, from the morning, for thee the dew of thy nativity; ⁴ Jehovah has been sworn and will not repent, thou a priest for an age upon the manner; of Melchizedek. ⁵ The Lord at thy right hand; he has wounded kings in the day of his fury. ⁶ He—shall jūdge among the nations, he has filled, dead bōdies; he hath struck the head, upon much earth: ⁷ From the torrent in the way: he shall drink, upon this, he shall ēxalt the head.

PSALM CXI.

¹ Hallelujah, I will prāise Jehovah with my whole heart, in the āssembly of the—upright and cōngregation;—² Great wōrks of Jehovah explored by all—who desire them. ³ Glorious and honourable his work, and his righteousness; has remained for ever. ⁴ He hath remembered his work for his wonders; merciful and gracious Jehovah. ⁵ He has given food for those—who fear him, he shall remember for ever his covenant; ⁶ The strēngth of his works he—has declared to his people:—to give for them the heritage; of the nations. ⁷ The works of his hands truth; and judgment, all his commands faithful, ⁸ Confirmed for ever, for ever, dōne in truth; and rectitude. ⁹ He hath sent rēdemption; to his people, he hath commanded for ever his covenant; holy and drēaded his name. ¹⁰ The beginning; of wisdom; the fear; of Jehovah understanding good for all—who perform them, his prāise; hath endured for ever.

PSALM CXII.

¹ Hallelujah, O the—blessedness of the man, he shall fear Jehovah, and in his cōmmandments; he has delighted very much. ² Powerful in the earth: shall be his seed, the generation of the—upright,

קט קי קיא קיב PSALMI 109. 110. 111. 112.

יהוה אדני עשה-אתי למען שמך כִּי־טוב חסדך
 הצילני: כִּיעֲנֵנִי ואֲבִיוֹן אֲנִי וְלִבִּי חָלָל בְּקִרְבִּי: כַּצֵּל^{22 23}
 כְּנִסְתּוֹתָו נִהְלַכְתִּי נִנְעַרְתִּי כִּאֲרֵבָה: בְּרַכִּי כְּשֶׁלוֹ מִצּוֹם²⁴
 כֶּה וּבִשְׂרֵי כַחַשׁ מִשְׁמֵן: וְאֲנִי הֵייתִי חֲרֻפָּה לָהֶם יִרְאוּנִי
 יִנְיָעוֹן רֹאשׁם: עֲזֹרְנִי יְהוֹה אֱלֹהֵי הוֹשִׁיעֵנִי כַחַסְדְּךָ:²⁶
 וַיִּדְעוּ כִּי־יִדְּךָ זֹאת אַתָּה יְהוֹה עֲשִׂיתָה: וַיִּקְלֹל־הֶמָּה^{27 28}
 וְאַתָּה תִּבְרֹךְ קִמּוֹ וַיִּבְשׁוּ וַעֲבַדְךָ יִשְׁמַח: וַיִּלְבְּשׁוּ שׂוֹטְנֵי²⁹
 לַכִּלְמָה וַיַּעֲטוּ כַּמְעִיל בְּשֹׁתָם: אֹדָה יְהוֹה מֵאֵד בְּפִי
 וּבִתְוֹךְ רֵבִים אֶהְלֵלְנִי: כִּי־עֵמֵד לִמְזִין אֲבִיוֹן לְהוֹשִׁיעַ³¹

למען
 PSALMUS
 C X.
 Rursus in-
 troduct
 Hegem in
 Zion. ip-
 sumque Sa-
 cerdotem
 solemnibus
 verbis pro-
 nunciat.

אֶמְשַׁפְּטֵי נַפְשׁוֹ: קִי לְדוֹד מוֹמֹר נֹאם יְהוֹה
 לֹאֲדַנִּי שֶׁב לִימִינִי עַד־אֲשִׁית אֵיבִיךָ הַדָּם לְרִגְלֶיךָ: מִטָּה²
 עֹזְךָ יִשְׁלַח יְהוֹה מִצִּיּוֹן רְדָה בְּקִרְבִּי אֵיבִיךָ: עִמָּךְ נִדְבַת³
 בְּיוֹם חֵילְךָ בַּהֲדַר־קֹדֶשׁ מִרְחֹם מִשְׁחַר לְךָ טָל וַיִּלְדֹתְךָ:
 נִשְׁבַּע יְהוֹה וְלֹא יִנָּחֵם אֶת־הַכֹּהֵן לַעֲוֹלָם עַל־דְּבַרְתִּי⁴
 הַמַּלְכִּי־צֶדֶק: אֲדַנִּי עַל־יְמִינְךָ מִחֵץ בְּיוֹם־אֲפֹ מַלְכִּים:
 יִדּוֹן בְּגוֹיִם מֵלֵא גִוִּיּוֹת מִחֵץ רֹאשׁ עַל־אֶרֶץ רַבָּה: מִנְחָל^{6 7}
 בְּדֶרֶךְ יִשְׁתָּה עַל־כֵּן יִרְם רֹאשׁ: קִיא

PSALMUS
 C X I.
 Dei opera
 et virtutes
 celebrat.

אֶהְלֵלוּ יְהִי אֹדָה יְהוֹה בְּכָל־לֵבב בְּסוֹד יִשְׂרָאֵל וְעַדָּה:
 גְּדֻלִּים מַעֲשֵׂי יְהוֹה דְּרוֹשִׁים לְכָל־חַפְצֵיהֶם: הוֹדֻוּ־הֶדֶר^{2 3}
 פִּעְלוֹ וְצִדְקָתוֹ עֲמַדַת לַעֲד: זָכַר עֲשֵׂה לִפְלֹאֲתָיו חֲנוּן⁴
 הַרְחֹם יְהוֹה: טָרַף נָתַן לִירְאָיו יִזְכֹּר לַעֲוֹלָם בְּרִיתוֹ:
 כַּח מַעֲשָׂיו הַגִּיד לַעֲמֹ לַתֵּת לָהֶם נַחֲלַת גּוֹיִם: מַעֲשֵׂי^{6 7}
 יָדָיו אֲמַת וּמִשְׁפָּט נֹאמָנִים כָּל־פְּקוּדָיו: סְמוּכִים לַעֲד⁸
 לַעֲוֹלָם עֲשׂוּיִם בְּאֲמַת וַיִּשֶׁר: פְּדוֹת שִׁלַּח לַעֲמֹ צוּה⁹
 יִלְעִילִם בְּרִיתוֹ קָדוֹשׁ וְנוֹרָא שְׁמוֹ: רֹאשִׁית חֲכָמָה יִרְאֵת
 יְהוֹה שְׂכָל טוֹב לְכָל־עֲשִׂיהֶם תַּהֲלִתוֹ עֲמַדַת לַעֲד:

PSALMUS
 C X I I.
 Beatitudi-
 nem ac fe-
 licitatem

אֶהְלֵלוּ יְהִי אֲשֶׁר־יֵאֵשׁ יִרְאֵת אֶת־יְהוֹה קִיב
 בְּמִצּוֹתָיו חֲפֵץ מֵאֵד: גְּבוּר בְּאֶרֶץ יְהוֹה זִרְעוּ דּוֹר יִשְׂרָאֵל²

PSALM CVIII. CIX.

the clouds, thy truth ; ⁶ Be-exalted, O God, above the heavens, thy glory, above all the earth ; ⁷ For the sake thy-chosen shall be-free, thy right hand :—has sáved, and hēar me. ⁸ God hath spoken in his holiness, I will exult, I will divide Shechem, and the valley of Succoth ; I will measure. ⁹ For me Gilead, for me Manasseh, and Ephraim, the strength of my head, Judah my law-giver. ¹⁰ Moab the pot : of my ablution, upon Edom I—will throw my sandal, and upon Philistia I myself will rejoice. ¹¹ Who—shall lead me, city ; fortified ? who has bröught me to Edom ? ¹² O God, wilt thou repel us ? O God, wilt thou not gó forth ? in our armies ; ¹³ Give for us strength ; from difficulty, and false the salvation ; of Adam. ¹⁴ In God we shall make strength, and he shall trample our enemies.

PSALM CIX.

¹ To the conqueror, for David, a psalm, O God, of my praise ; thou wilt not be silent. ² For the mouth of the wicked and the mouth of guile ; upon me they have opened, they have addressed me the tongue : of falsehood. ³ And the words of hatred ; they have surrounded me, and they shall fight me, causeless. ⁴ For my love they shall oppose me, and I of speech ; ⁵ And they—shall place against me evil ; for good ; and hatred ; for love ; ⁶ Visit upon him the wicked, and Satan shall stand at his right hand ; ⁷ When—he is—judged the wicked shall go out, and his prayer ; shall be for sin ; ⁸ His days shall be—few, another shall take his office ; ⁹ His sons shall be orphans, and his wife ; a widow ; ¹⁰ And wandering his sons shall wander and have begged, and have sought from their deserts ; ¹¹ The usurer shall catch for all which for him, and strangers shall seize his toil. ¹² Shall not be for him extending mercy, and shall not be pity for his orphans. ¹³ His end ; shall be, to be—cut off, in the generation future their name shall be—blotted out. ¹⁴ The iniquity of his fathers shall be—remembered to Jehovah, and the sin ; of his mother will not be—blotted out. ¹⁵ They shall be the presence of Jehovah always, and he shall cut from the earth : their remembrance. ¹⁶ Because that he has not remembered to perform mercy, and shall pursue the man poor and needy, and broken of heart—to slay him. ¹⁷ And he shall love cursing ; and it will come to him, and he has not chosen blessing ; and it will be—far from him. ¹⁸ And he shall put on cursing ; as a garment, and it shall enter as waters in his inner part, as oil in his bones : ¹⁹ It shall be for him as a garment, he shall cover, and for a girdle always he shall gird. ²⁰ This : the reward ; of my adversaries from Jehovah, and of those—who speak evil concerning my soul : ²¹ And thou,

- שחקים אמתך : רומה על-שמים אלהים ועל כל-הארץ ⁶ ejusque triumphos et victorias, narrans; atque in eo sese confidere et gloriarı de-monstrant.
- כבודך : למען יחלצון ידידיך הושיעה ימינך ועננו : ⁷ נ"א יובלני
- אלהים דבר בקדשו אעלזה אחלקה שכס ועמק סכות ⁸
- אמדד : לי גלעד לי מנשה ואפרים מעוז ראשי יהודה ⁹
- מחקקי : מואב סיר רחצי על-אדום אשליך נעלי עלי ¹⁰
- פלשת אתרועע : מי יכלני עיר מבצר מי נחני עד-אדום : ¹¹
- הלא-אלהים זנחתנו ולא-תצא אלהים בצבאתינו : ¹²
- הבה-לנו עזרת מצר ושוא תשועת אדם : באלהים ¹³
- נעשה-חיל והוא יבוס צרינו : קט למנצח א ¹⁴ PSALMUS C I X. Continet hic psalmus gravissimas in improbos homines, et Regni Lei adversarios, sententias.
- לדוד מזמור אלהי תהלתי אלתחרש : כי פי רשע ופי ²
- מרמה עלי פתחו דברו אתי לשון שקר : ודברי שנאה ³
- סבכוני וילחמוני חנם : תחרת-אהבתי ישטנוני ואני ⁴
- תפלח : וישימו עלי רעה תחת טובה ושנאה תחת ה ⁵
- אהבתי : הפקד עליו רשע ושטן יעמד על-ימינו : ⁶
- בהשפטו יצא רשע ותפלתו תהיה לחטאה : יהו-ימינו ⁷
- מעטים פקדתו יקח אחר : יהו-בניו יתומים ואשתו ⁸
- אלמנה : ונוע ינועו בניו ושאלו ודרשו מחרבותיהם : י ⁹
- ינקש נושה לכל-אשר-לו ויבזו זרים יגיעו : אליהו ¹⁰
- לו משך חסד ואליהו חונן ליתומיו : יהי-אחריתו ¹¹
- להכרית בדור אחר ימח שמם : יזכר עון אבותיו ¹²
- אליהוה וחטאת אמו אל-תמח : יהיו נגד-ט ¹³
- יהוה תמיד ויכרת מארץ זכרם : יען אשר לא- ¹⁴
- זכר עשורת חסד וירדף איש-עני ואביון ונכאה ¹⁵
- לבב למותת : ויאהב קללה ותבואהו ולא- ¹⁶
- חפץ בכבדה ותרחק ממנו : וילבש קללה ¹⁷
- כמדו ותבא כמים בקרבו וכשמן בעצמותיו : תהי- ¹⁸
- לו כנגד יעטה ולמזח תמיד יחגרה : זאת פעלת כ ¹⁹
- שטני מאת יהוה והדברים רע על-נפשי : ואתה ²⁰
- ²¹

PSALM CVII. CVIII.

he-shall save them. ¹⁴ And he-has led them from darkness and the shadow of death, and their chains; he shall break. ¹⁵ They shall-praise for Jehovah his mercy, and his wonders; to the sons of Adam. ¹⁶ For he has worn the gates; of brass: and the bolts of iron he has broken. ¹⁷ The-fool from the way: of their lying, and from their iniquities; shall afflict themselves. ¹⁸ Their soul: will reject all food, and they-shall approach to the gates of death. ¹⁹ And they shall cry to Jehovah in difficulty for them, and from their distresses; he-shall save them. ²⁰ And he shall send his word, and shall heal them, and shall rescue them from their-pit; ²¹ They-shall praise for Jehovah his mercy, and his wonders; for the sons of Adam. ²² And they shall sacrifice sacrifices of praise; and shall enumerate his works with proclamation;—²³ Who descend into the sea in ships:—who perform work; in the waters—great. ²⁴ They have seen the works of Jehovah, and his wonders; in the deep; ²⁵ And he shall speak, and the spirit: of the storm; shall stand, and shall raise his billows. ²⁶ They shall ascend the heavens, they shall descend the depths: their soul: with evil; will melt itself. ²⁷ They shall toss, and they shall bend as drunk, and all their wisdom; shall devour itself. ²⁸ And they shall cry to Jehovah in their difficulty, and from their distresses; he-shall rescue them. ²⁹ He shall raise the storm; for silence; and their billows shall be-quiet. ³⁰ And they shall rejoice, for they shall be-silent, and he has led them to the bound of their desire. ³¹ They shall celebrate for Jehovah his mercy, and his wonders; to the sons of Adam. ³² And they shall exalt him in the meeting of the people: and in the seat of the elders they shall praise him. ³³ He shall place rivers; in the desert, and the-flowing of waters to thirst. ³⁴ The earth: fruitful to barrenness; from the wickedness of those—who dwell in it. ³⁵ He shall place the desert to a pool of water; and the land: desert to the-flowing of waters. ³⁶ Thither he shall remove families, and shall prepare a city; of habitation. ³⁷ And they shall sow fields and they shall plant vines, and they shall make-fruits of increase; ³⁸ And he shall bless them, and they shall be-multiplied very much, and he-shall not diminish their cattle: ³⁹ And they shall decrease, and shall be-humbled from oppression, evil; and sickness. ⁴⁰ He hath poured contempt upon princes, he shall wander them in the desert no way: ⁴¹ He shall lift the needy from want, and shall place as a flock: families; ⁴² The-righteous shall behold, and they shall be-glad, and every iniquity; has shut its mouth. ⁴³ Who wise shall keep these, and they themselves shall observe the mercies of Jehovah.

PSALM CVIII.

¹ A Psalm, a song for David. ² My heart has been prepared, O God, I will sing and strike the lyre, my glory. ³ Awake, psaltery and harp, I—will awake early. ⁴ I will praise thee among the people: O Jehovah, I will praise thee among the nations. ⁵ For great above the heavens thy mercy, and to

קז קח. PSALMI 107. 108.

congrega-
-urum ex
omnibus
locis disper-
sionis suae,
post mul-
tas angus-
tias.

- 14 יושיעם : יוציאם מחשך וצלמות ומוסרותיהם ינתק :
16 טו יודו ליהוה חסדו ונפלאותיו לבני אדם : כִּישְׁבֵר
נ"א 17 דלתות נחשת ובריחי כחל גדע : אֲוִלִים מדרך פִּשְׁעֵם
אורל 18 ומעונותיהם יתענו : כֹּל־אֵכֶל תתעב נפשם ויגיעו עַד־
19 שַׁעֲרֵי־מוֹת : ויזעקו אֱלֹהֵיהוּ בְּצָר לָהֶם מִמִּצּוֹקוֹתֵיהֶם
כ יושיעם : יִשְׁלַח דְּבָרוֹ וירפאם וימלט מִשְׁחִיתוֹתָם :
21 22 יודו ליהוה חסדו ונפלאותיו לבני אדם : ויִזְבְּחוּ וזָבְחוּ
23 תודה ויספרו מעשיו ברנה : יורדי הַיָּם בִּאֲנוֹת עֵשִׂי
24 מִלֵּאכָה בַּמַּיִם רַבִּים : הִמָּה רָאוּ מַעֲשֵׂי יְהוָה ונפלאותיו
26 כֹּה בַּמִּצּוֹלָה : ויאמר ויעמד רוח סערה ותרומם גִּלּוֹ : יֵעָלוּ
27 שָׁמַיִם יִרְדּוּ תְהוֹמוֹת נֶפֶשׁם כִּרְעָה תִּתְמוּגַג : יִחוּגּוּ
28 ויִנְעוּ כִּשְׁכוֹר וכל־חַכְמָתָם תִּתְבַּלַּע : ויִזְעָקוּ אֱלֹהֵיהוּ
29 בְּצָר לָהֶם וּמִמִּצּוֹקוֹתֵיהֶם יוציאם : יִקַּם סַעֲרָה לְדַמְמָה
ל ויִחֲשׂוּ גִלְיָהֶם : וישמחו כִּי־יִשְׁתַּקּוּ ויִנָּחֵם אֱל־מִחוּ
כ"א 31 חֲפִצִּים : יודו ליהוה חסדו ונפלאותיו לבני אדם :
32 33 וירוממוהו בִּקְהֵל עַם וּבִמְוֶשֶׁב זִקְנִים יִהְלָלוּהוּ : יִשֹּׁם
34 נְהִירוֹת לְמִדְבָּר וּמִצְאֵי מַיִם לְצִמְאֹן : אֶרֶץ פְּרִי לְמִלְחָה
לָה מִרְעֵת יוֹשְׁבֵי כֹה : יִשֹּׁם מִדְּבַר לְאַגְס־מַיִם וְאֶרֶץ צִיָּה
36 לְמִצְאֵי מַיִם : ויושב שֵׁם רַעֲבִים ויִכּוֹנְנוּ עֵיר מוֹשֵׁב :
37 38 ויִזְרְעוּ שְׂדוֹת ויִטְעוּ כִּרְמִים ויעשו פְּרִי תְבוּאָה : ויִבְרַכֶּם
39 ויִרְבּוּ מֵאֵד וּבִהְמָתָם לֹא יִמְעִיט : ויִמְעִטוּ וישחו מעַצֵּר
כ רַעָה ויִגּוֹן : שֹׁפֵךְ כַּחַעֲל־נְדִיבִים ויתַעַם בְּתַהוֹ־לֹא־דֶרֶךְ :
41 42 וישַׁב אֲבִיוֹן מִעוֹנֵי וישֵׁם כִּצְאֹן מִשְׁפָּחוֹת : יִרְאוּ יִשְׂרָאֵל
43 וישמחו וכל־עוֹלָה קִפְצָה פִּיה : מִי־חֶכֶם וישִׁמְר־אֵלָה

PSALMUS
CVIII.
Ostendunt
fideles
promptum
alarum
que aui-
tum suum,
ad Deum
cebrau-
dum ;

- א ויתבוננו חסדי יהוה : קח שִׁיר מִזְמוֹר
2 לְדוֹד : נִכּוֹן לִבִּי אֱלֹהִים אֲשִׁירָה וְאֲזַמְּרָה אֶף־כְּבוֹדִי :
3 4 עוֹרֶרָה הַנֶּבֶל וּכְנֹר אַעֲרִירָה שָׁחַר : אֹדֶךְ בַּעֲמִים יְהוָה
ה וְאֲזַמְּרֶךָ בְּלֵאמִים : כִּי־גָדוֹל מַעַל־שָׁמַיִם חֶסֶדְךָ וְעַד־

PSALM CVL CVII.

and shall be-restrained the pestilence ; ³¹ And shall be-reckoned to him for righteousness ; for génération and génération, time an age. ³² And they-shall irritate upon the water of Méribah, and shall be-evil to Moses on account of them. ³³ For they have provoked his spirit : and he shall speak rashly with his lips ; ³⁴ They-have not destroyed the-people : whom Jehovah has said for them. ³⁵ And they have mingled themselves with the nations, and shall learn their works. ³⁶ And they shall serve their graven images, and they shall be to them for a snare : ³⁷ And they shall sacrifice their sons and their daughters ; to demons. ³⁸ And they shall pour forth blood innocent, blood of their sons and of their daughters ; whom they have sacrificed to the graven images of Canaan, and the earth : shall be-profaned-blood. ³⁹ And they shall be-polluted in their works, and they shall commit fornication with their delusions. ⁴⁰ And the anger of Jehovah shall burn, against his people : and he shall abominate his inheritance ; ⁴¹ And he shall give them to the hand : of the nations, and their haters shall rule over them. ⁴² And their enemies shall oppress them, and they shall be-humbled under their hand : ⁴³ Times : many ; he-shall deliver them, and they shall provoke with their counsel ; and they shall be-humbled in their iniquity. ⁴⁴ And he shall behold in a difficulty for them when-he heard their cry ; ⁴⁵ And he shall remember his covenant ; for them, and he shall repent according -to the multitude of his mercies. ⁴⁶ And he shall give them for-pity, for the presence of all their enemies. ⁴⁷ Keep us, O Jehovah our God, and assemble us from the nations-to praise thy holy name-to glorify oneself with thy praise ; ⁴⁸ Blessed be Jehovah the God of Israel, from an age to time and an age, all the people : have said, Amen, Halleljah.

PSALM CVII.

¹ Praise for Jehovah, for good, for ever his mercy. ² The-redeemed of Jehovah shall declare whom he hath redeemed them, from the hand : of the enemy. ³ And from the lands : he hath gathered them, from the east and from the west, from the north and from the sea. ⁴ They have wandered in the desert, in the wildness, a way : a city ; of habitation they have not found.-⁵ Hungry and-thirsty their soul : in them will roll itself. ⁶ And they shall cry to Jehovah in the difficulty for them, and from their straits ; he-shall rescue them. ⁷ And he-shall direct them in a right path :-to go to a city ; of habitation. ⁸ They shall praise for Jehovah his mercy, and his wonders ; for the sons of Adam. ⁹ For he-hath satisfied the soul : needy ; and the soul : hungry ; he hath filled good.-¹⁰ Who dwell in darkness and the shadow of death,-who are bound in want and iron. ¹¹ For they-have rebelled against the words of God, and the counsel ; of the Most High they have contemned. ¹² In labour their heart shall be-humbled, they have stumbled, and no helper. ¹³ And they shall cry to Jehovah in difficulty for them, and from their straits ;

- ותעצר המגפה: ותחשב לו לצדקה לדר ודר עד-⁵¹
 עולם: ויקציפו על-מי מריבה וירע למשה בעכורם:⁵²
 כיהמרו את-רוחו ויבטא בשפתיו: לא-השמידו את-^{34 33}
 העמים אשר אמר יהוה להם: ויתערבו בגוים וילמדו לה
 מעשיהם: ויעבדו את-עצביהם ויהיו להם למוקש:³⁶
 ויזכחו את-בניהם ואת-בנותיהם לשדים: וישפכו דם^{58 37}
 נקי דם-בניהם ובנותיהם אשר זכחו לעצבי כנען
 ותחנק הארץ בדמים: ויטמאו במעשיהם וזנו
 במעלליהם: ויחר-אף יהוה בעמו ויתעב את-נחלתו: מ
 ויתנם ביד-גוים וימשלו בהם שנאיהם: וילחצום^{42 41}
 אויביהם ויכנעו תחת ידם: פעמים רבות יצילם והמה⁴³
 ימרו בעצתם וימכו בעונם: וירא בצר להם בשמעו⁴⁴
 את-דנתם: ויזכר להם בריתו וינחם כרב חסדו: ויתן מה⁴⁶ קרי
 אותם לרחמים לפני כל-שוכיהם: הושיענו יהוה
 אלהינו וקבצנו מן-הגוים להודות לשם קדשך
 להשתבח בתהלתך: ברוך יהוה אלהי ישראל מן-⁴⁸
 העולם ועד העולם ואמר כל-העם אמן הללויה:
 ספר חמישי קו הדרו ליהוה כי-טוב כי לעולם א
 חסדו: יאמרו גאולי יהוה אשר גאלם מיד-צר:²
 ומארצות קבצם ממזרח וממערב מצפון ומים: תעו^{4 3}
 במדבר בשימון דרך עיר מושב לא מצאו: רעבים ה
 גם-צמאים נפשם בהם תתעטף: ויצעקו אל-יהוה⁶
 בצר להם ממצוקותיהם יצילם: וידריכם בדרך ישרה⁷
 ללכת אל-עיר מושב: יודו ליהוה חסדו ונפלאותיו⁸ כ"א את
 לבני אדם: כי-השיב נפש שקקה ונפש רעבה מלא-⁹
 טוב: ישבי חשך וצלמות אסירי עני וברחל: כיהמרו י¹¹
 אמרי-אל ועצת עליון נאצו: ויכנע בעמל לבם בשלו¹²
 ואין עזר: ויזעקו אל-יהוה בצר להם ממצוקותיהם¹³

PSALMUS
 CVII.
 Hymnus
 pulcherri-
 mus, quo
 bonitas et
 misericor-
 dia Dei er-
 ga univer-
 sos homi-
 nes, cum
 afflictione
 oppressi ad
 ipsum cla-
 mant, præ-
 dicatur:
 tum præ-
 sertim di-
 vina ipsius
 suum bene-
 ficia cele-
 brantur,
 quem pro-
 mittit seac.

Hallelujah.

PSALM CVI.

¹ Hallelujah, praise for Jehovah, for good, because for ever his mercy. ² Who shall utter? the-strength; of Jehovah, and-shall cause? to tell all his praise; ³ O the-blessedness of those-who keep his judgment, doing righteousness; in every time: ⁴ Remember me, O Jehovah, in the good-will of thy people: visit me with thy salvation; ⁵ To see with the good of thy-chosen-to rejoice with the joy; of thy people: to glory myself with thy heritage; ⁶ We-have sinned with our fathers, we-have caused to act wickedly, we have caused to sin. ⁷ Our fathers in Egypt, -have not caused to understand thy wonders; they have not been-mindful of the number of thy mercies, and they shall rebel upon the sea, in the sea of Suph. ⁸ And he-has caused to preserve them for the sake-of his name,-to-cause to know his strength; ⁹ And he shall rebuke in the water of Suph, and it shall be-dried, he-has made them to walk, in the-deep; as a desert. ¹⁰ And he-has caused to save them from the hand: of the hater, and he shall defend them from the hand: of the enemy. ¹¹ And the waters shall cover their enemies, one of them has not been left. ¹² And they shall trust in his words, they-shall cause to sing his praise; ¹³ They have hastened, they have forgotten his works, they have not waited for his counsel; ¹⁴ And they shall themselves lust a lust; in the desert, and they shall tempt God in the wilderness. ¹⁵ And he shall give for them their petition; and he shall send leanness in their soul: ¹⁶ And they shall envy for Moses in the camp: for Aaron the holy of Jehovah. ¹⁷ The earth; shall open and swallow Dathan, and shall enclose upon the assembly; of Abiram. ¹⁸ And a fire: shall burn in their assembly; the flame; shall consume the-wicked. ¹⁹ They shall make a calf in Horeb, and shall bend themselves-to-cause to pour out drink offering; ²⁰ And they-shall cause to change their glory into the similitude; of an ox eating grass. ²¹ They have forgotten God their Saviour doing great things; in Egypt. ²² Wonders; in the land of Ham, terrible things; upon the sea of Suph. ²³ And he shall say-to-cause to destroy them, unless Moses his chosen has stood in the breach for his presence,-to-cause to turn away his wrath; from-causing to destroy them. ²⁴ And they shall despise in the land: of desire; they-have not believed for his word. ²⁵ And they shall murmur in their tents, they have not hearkened to the voice of Jehovah. ²⁶ And he shall lift his hand: for them-to-cause them to fall in the desert. ²⁷ And-to-cause to separate their seed among the nations, and-to scatter them in the-earth: ²⁸ And they shall adhere to Baal-peor, and they shall eat the sacrifices of the-dead. ²⁹ And they-shall irritate with their works, and the pestilence; shall break in among them. ³⁰ And Phinehas shall stand and shall judge,

PSALMUS

C V I.

Adumbratur hic Israelis, inter gentes sparsus, penitentia, conversio, et ferventes preces, atque gemitus ad Deum fusi.

- א הללו־יה: קו הללו יה הודו ליהוה
- 2 ב־יטוב כי לעולם חסדו: מי ימלל גבורות יהוה ישמיע
- 3 כל־תהלתו: אשרי שמרי משפט עשה צדקה בכל־
- 4 עת: זכרני יהוה ברצון עמך פקדני בישועתך:
- ה לראות בטובת בחיריך לשמח בשמחת גויך
- 6 להתהלל עס־נחלתך: חטאנו עס־אבותינו העוינו
- 7 הרשענו: אבותינו במצרים לא־השכלו נפלאותיך
- לא זכרו את־רב חסדיך וימרו על־ים בים־
- 8 סוף: ויושיעם למען שמו להודיע את־גבורתו
- 9 ויגער בים־סוף ויחרב ויוליכם בתהמות כמדבר:
- י ויושיעם מיד שונא ויגאלם מיד אויב:
- 11 ויכסו־מים צריהם אחד מהם לא נותר:
- 12 13 ויאמינו בדבריו ישירו תהלתו: מהרו שכחו
- 14 מעשיו לא־יחכו לעצתו: ויתאוו תאווה במדבר
- טו וינסו־אל בשימון: ויתן להם שאלתם וישלח רוץ
- 16 בנפשם: ויקנאו למשה במחנה לאהרן קדוש
- 17 יהוה: תפתח־ארץ ותבלע דתן ותכס על־עדרת
- 18 אבירם: ותבער־אש בעדתם להבה תלהט רשעים:
- כ 19 יעשו־עגל בחרב וישתחוו למסכה: וימירו את־
- 21 כבודם בתבנית שור אכל עשב: שכחו אל מושיעם
- 22 עשה גדלות במצרים: נפלאות בארץ חם נוראות
- 23 על־ים־סוף: ויאמר להשמידם לולי משה בחירו
- 24 עמד בפרץ לפניו להשיב חמתו מהשחית: וימאסו
- כה בארץ חמדה לא־האמינו לדבריו: וירגו באהליהם
- 26 לא שמעו בקול יהוה: וישא ידו להם להפיל אותם
- 27 במדבר: ולהפיל זרעם בגוים ולזרותם בארצות:
- 28 29 ויצמדו לבעל פעור ויאכלו זבחי מתים: ויכעסו
- ל במעלליהם ותפרץ־בם מגפה: ויעמד פינחס ויפלא

¹⁰ And he-shall cause to appoint, it for Jacob for a stătute, for Israel a covenant; for ever.—¹¹ To say for thee, I will give the land : of Canaan, the line of your inheritance ; ¹² When-they wêre men from number as little, and—who were jôurneying in it. ¹³ And they shall themselves walk from nation to nation, from kingdom ; to another people : ¹⁴ He-has not permitted man-to afflict them, and for them he has reprovèd kings. ¹⁵ You shall not tōuch my-anointed, and to my prophets you shall do no harm. ¹⁶ And he shall call a famine upon the earth : he hath brōken the whole stăff : of bread. ¹⁷ He has sent for their face a man, for a slave Joseph has been sold. ¹⁸ They have afflicted with the fetter his feet : the iron has entered his soul : ¹⁹ To the time : his word has cōme, the word ; of Jehovah has purified him. ²⁰ The king has sent, and-shall cause to loōse him, the ruler of the people : and he shall loōse him. ²¹ He hath plāced him lord for his house, and ruler in all his pōssession. ²² That—he might bind princes, according-to his soul : and his senators he shall make wise. ²³ And Israel shall cōme to Egypt, and Jacob has sōjourned in the land : of Ham. ²⁴ And he shall strēngthen his people : very much, and he shall strēngthen before his enemies. ²⁵ He has turned their hēart-to hate his people : for themselves to practise guile against his servants. ²⁶ He has sent Moses his servant, Aaron whom he has selected in it. ²⁷ They have plāced among them the words of his signs : and wonders in the land : of Ham. ²⁸ He hath sent darkness and they shall darken, and they have not ôpposed his word. ²⁹ He has turned their waters for blood, and he shall slây thêir fish. ³⁰ Their land : has fertilly produced frogs : in the chambers of their kings. ³¹ He hath said, and shall cōme an assembly of insects, lice in all their bound. ³² He has given their-rain hail, fire : of flames ; in their land : ³³ And he shall strike their vine ; and their fig ; and he shall break the tree of their coast. ³⁴ He hath said, and shall cōme the locust and cāterpillar from number : ³⁵ And shall eat every herb in the land : and shall eat the fruit of their ground ; ³⁶ And he shall strike all the first-born in their land : the-chief for all their strength. ³⁷ And he-shall cause to lēad them with silver and gold, and not in his tribes : weak. ³⁸ Egypt has rejoiced when-they wēnt out, for their terror had rushed upon them. ³⁹ He has expanded a cloud for a tēnt, and fire : —to-cause to see the night. ⁴⁰ He has sought and shall come the quails ; and bread of the heavens, he shall satisfy them. ⁴¹ He has opened the rock and waters shall flow, they have gone through the dry plāces ; of a river. ⁴² For he has remembered his holy word, Abraham his servant. ⁴³ And he shall lead his people : with jôy, with the sōund of a trumpet ; his-chosen. ⁴⁴ And he shall givē for them the lands : of the nations, and the labour for the-people they shall possess. ⁴⁵ In passing they shall keep his stătutes, and his laws ; they shall preserve,

- ויעמידה ליעקב לחק לישראל ברית עולם : לאמר לך י 11
 אתן את־ארץ כנען חבל נחלתכם : בהיותם מתי 12
 מספר כמעט וגרים בה : ויתהלכו מגוי אל־גוי מממלכה 13
 אל־עם אחר : לא־הניח אדם לעשקם ויוכח עליהם 14
 מלכים : אל־תנעו במשיחי ולנביאי אל־תרעו : ויקרא טו 16
 רעב על־הארץ כל־מטה־לחם שבר : שלח לפניהם 17
 איש לעבד נמכר יוסף : ענו בכבל רגליו באה 18
 נפשו : עד־עת בא־דברו אמרת יהוה צרפתהו : שלח 19 כ
 מלך ויתירהו משל עמים ויפתחהו : שמו אדון לכיתו 21
 ומשל בכל־קנינו : לאסר שריו בנפשו וזקניו יחכם : 22
 ויבא ישראל מצרים ויעקב גר בארץ־חם : ויפר את־ 23 24
 עמו מאד ויעצמהו מצריו : הפך לבם לשנא עמו כה
 להתנכל בעבדיו : שלח משה עבדו אהרן אשר־בחר 26
 בו : שמו־בם דברי אתותיו ומפֹתים בארץ חם : שלח 27 28
 חשך ויחשך ולא מרו את־דבריו : הפך את־מומיהם 29
 לדם וימת את־דנתם : שרץ ארצם צפרדעים בחדרי ל
 מלכיהם : אמר ויבא ערב כנים בכל־גבולם : נתן 31 32
 גשמיהם ברד אש להבות בארצם : ויך גפנם 33
 ותאנתם וישבר עץ גבולם : אמר ויבא ארבה וילק 34
 ואין מספר : ויאכל כל־עשב בארצם ויאכל פרי לה
 אדמתם : ויך כל־בכור בארצם ראשית לכל־אונם : 36
 ויוציאם בכסף וזהב ואין בשבטיו כושל : שמת מצרים 37 38
 בצאתם כי־נפל פחדם עליהם : פרש ענן למסך ואש 39
 להאיר לילה : שאל ויבא שלו ולחם שמים ישביעם : מ
 פתח צור ויזובו מים הלכו בציות נהר : כי זכר את־ 41 42
 דבר קדשו את־אברהם עבדו : ויוציא עמו בששון 43
 ברנה את־בחיריו : ויתן להם ארצות גוים ועמל 44
 לאמים יירשו : בעבור ישמרו חקיו ותורתיו יצרו מה

כ"א
ומופתים

דברו קרי

שלו קרי

PSALM CIV. CV.

of man, that he might draw bread from the earth : ¹⁵ And wine shall gladden the heart of man—to cause to shine his face from oil, and bread shall support the heart of man. ¹⁶ The trees of Jehovah shall be full, the cedars of Lebanon, which he hath planted. ¹⁷ That there the birds : shall build, the stork ; the fir-trees her house. ¹⁸ The high mountains for the wild goats ; the rocks a refuge ; for the hares. ¹⁹ He hath made the moon for times, the sun has known his setting. ²⁰ Thou wilt place darkness, and it shall be night in it, shall creep forth, every beast ; of the wood. ²¹ The young lions—who roar for prey, and—to seek from God their food. ²² The sun will rise, they shall assemble, and to their dens they shall hasten. ²³ Man shall go for his work, and for his service ; to the evening. ²⁴ How manifold thy works, O Jehovah, in wisdom ; thou hast made them all, the earth : has been filled, thy possessions. ²⁵ This sea great, and extended of places, there reptiles, and not number, beasts ;—small ; with the great ; ²⁶ There ships : shall traverse, that Leviathan thou hast formed—to sport in it. ²⁷ All these shall hope in thee—to give their food in its time : ²⁸ Thou wilt give for them, they shall gather, thou wilt open thy hand : they shall be—satisfied good. ²⁹ Thou wilt cause to hide thy face, they shall be—troubled, thou wilt take their spirit : they shall fail, and to their dust they shall turn. ³⁰ Thou wilt send thy spirit : they shall be—created, thou wilt renew the face of the ground ; ³¹ The glory of Jehovah shall be for ever, Jehovah shall rejoice in his works. ³² Who—causing to look for the earth : and it will tremble, he shall touch in the mountains, and they shall smoke. ³³ I will cause to sing for Jehovah in my life ; I will sing for my God, in my time. ³⁴ Shall be—sweet upon him my word, I will be—glad in Jehovah. ³⁵ Sinners shall be—consumed from the earth : and the—wicked, time they not, bless, O my soul : the Jehovah, Hallelujah.

PSALM CV.

¹ Praise for Jehovah, call on his name—cause to know among the people : his works ;—² Cause to sing to him, sing to him,—cause to speak concerning all his wonderful works ; ³ You yourselves glory in his holy name, the heart of those—who seek Jehovah shall rejoice. ⁴ Seek Jehovah and his strength, seek his face always. ⁵ Remember the wonderful works ; which he hath done, his wonders, and the judgments of his mouth. ⁶ O seed of Abraham his servant, O sons of Jacob his chosen. ⁷ He Jehovah our God in all the earth : his judgments. ⁸ He has remembered his covenant ; for ever, the word, he has commanded for a thousand : generations. ⁹ Which he made with Abraham and oath to Isaac.

טו האדם להוציא לחם מן־הארץ : ויין ישמח לבב־אנוש
 16 להצהיל פנים משמן ולחם לבב־אנוש יסעד : ייטבעו
 17 עצי־יהוה ארזו לבנון אשר נטע : אשר־שם צפרים יקננו
 18 חסידה ברושים ביתה : הרים הגבהים ליעלים סלעים
 19 מחסרה לשפנים : עשה ירח למועדים שמש ידע
 כ מבואו : תשת־חשך ויהי לילה בור־תרמש כל־חיות־
 21 יער : הכפירים שאגים לטרף ולבקש מאל אכלם :
 22 תזרח השמש יאספון ואל־מעונתם ירבצון : יצא אדם
 23 לפעלו ולעבדתו עדי־ערב : מה־רבו מעשיך יהוה
 כה כלם בחכמה עשית מלאה הארץ קנייך : זה הים
 גדול ורחב ידים שס־רמש ואין מספר חיות קטנות
 26 עס־גדלות : שם אניות יהלכון לויתן זה יצרת לשחק־
 27 בו : כלם אליך ישברון לתת אכלם בעתו : תתן להם
 28 ילקטון תפתח ירך ישבעון טוב : תסתיר פניך ויבהלון
 ל תסף רוחם יגועון ואל־עפרם ישובון : תשלח רוחך
 31 יבראון ותחדש פני אדמה : יהי כבוד יהוה לעולם
 32 ישבח יהוה במעשיו : המביט לארץ ותרעד יגע
 33 בהרים ויעשנו : אשירה ליהוה בחיי אומרה לאלהי
 לה 34 בעודי : יערב עליו שיחי אנכי אשמח ביהוה : יתמו
 חטאים מן־הארץ ורשעים עוד אינם ברכי נפשי את־
 א יהוה הללויה : קה הודו ליהוה קראו
 2 בשמו הודיעו בעמים עלילותיו : שירו־לו זמרו־לו
 3 שיחו בכל־נפלאותיו : התהללו בשם קדשו ישמח
 4 לב מבקשי יהוה : דרשו יהוה ועזו בקשו פניו תמיד :
 5 ה זכרו נפלאותיו אשר־עשה מפתיו ומשפטי־פיו : זרע
 7 אברהם עבדו בני יעקב בחיריו : הוא יהוה אלהינו
 8 בכל־הארץ משפטיו : זכר לעולם בריתו דבר צוה
 9 לאלף דור : אשר כרת את־אברהם ושבועתו לישחק :

כ"א קנייד

PSALMUS
C V.

Judeos im-
primis, re-
cordatione
divinorum
beneficio-
rum, ad
Dei laudes
excitat, et
historiam
Gentis ab
ipsa origi-
ne, inde us-
que ab Ab-
rahamo,
repetit.

PSALM CIII. CIV.

for the sons, his works ; ⁸ Jehovah, merciful and kind, long of-wrath, and grēat of mercy. ⁹ Not for an age he shall cōtend, and not for ever he shall kēep. ¹⁰ He has not done for us according-to our sins, nor according-to our iniquities ; hath he recompensed upon us. ¹¹ For according-to the altitude of the heavens above the earth : he hath strengthened his mercy upon those-who fear him. ¹² As the east has been-removed from the west, he-has caused to stand from us our iniquities. ¹³ As a father hath pity upon his sons, Jehovah has pity upon them-who fear him. ¹⁴ For he has known our frame, he has remembered that we dust. ¹⁵ Man as the herb, his days as a flower of the field, so he shall flourish. ¹⁶ For the wind : has passed in him, and he not, and shall not cause to acknowledge him any longer his place : ¹⁷ And the mercy of Jehovah, from age to age upon those-who fear him and his righteousness ; for the sons of sons. ¹⁸ For those-who keep his covenant ; and for those-who remember his precepts-to do them. ¹⁹ Jehovah in the heavens-has caused to prēpare his throne, and his-kingdom ; in all has ruled. ²⁰ Bless Jehovah, ye his angels-strong of strength-who perform his word,-to hear in the voice of his word. ²¹ Bless Jehovah, all ye his armies, his ministers-who pēform his will. ²² Bless Jehovah, all ye his works, in all plāces : of his dominion ; Bless Jehovah, O my soul :

PSALM CIV.

¹ Bless Jehovah, O my soul : Jehovah, my God, thou hast been-great very much, glory and honour thou hast been-clothed. ² Covering light as a garment ; extending the heavens as a curtain ; -³ Causing to gather in the waters his chāmbers ; who has plāced the clouds his chariot,-who-causing to walk upon the wings : of the wind : ⁴ He has made his angels spirits : his servants fire : of burning. ⁵ He hath founded the earth : upon its basis, it will not move an age and time. ⁶ The deep : as a garment thou hast enclosed it, upon the mountain the waters shall stand. ⁷ From thy reproach ; they shall flee, from the voice of thy thunder, they shall haste away. ⁸ The mountains shall ascend, the valleys ; have descended to that place : thou hast founded for them. ⁹ A bound thou hast placed, they shall not pās over, they shall not turn-to cōver the earth : ¹⁰ Who-causing to send fountains in the valley, between the mountains they shall walk. ¹¹ They shall give drink all the bēasts ; of the fīeld, the wild asses shall break their thirst. ¹² Upon them the bird of the heavens shall dwell, from between the leaves, they shall give a voice.-¹³ Causing to water the mountains, from their higher places ; of the frūit of thy works, the earth : shall be-full.-¹⁴ Causing to bud the grass, for the beast : and herb for the use ;

לִבְנֵי יִשְׂרָאֵל עֲלִילֹתֵיהֶם׃ רַחוּם וְחַנּוּן יְהוָה אֲרֹךְ אֲפִים ⁸
וּרְב־חֶסֶד׃ לֹא־לִנְצַח יָהִי וְלֹא לְעוֹלָם יִטּוֹר׃ לֹא ⁹ י
כַּחֲטָאוֹתָיו עֲשֵׂה לָנוּ וְלֹא כַּעֲוֹנוֹתָיו נִגְמַל עָלֵינוּ׃ כִּי בִנְיָה ¹¹
שָׁמַיִם עֲל־הָאָרֶץ גִּבֹּר חֶסֶדּוֹ עֲל־יִרְאָיו׃ כִּרְחֹק מִזֶּרֶח ¹²
מִמַּעַרֵב הִרְחִיק מִמֶּנּוּ אֶת־פְּשָׁעֵינוּ׃ כִּרְחֹם אֵב עַל־ ¹³

^{נ"א}
כַּעֲוֹנוֹתָיו

בְּנִיבִים רַחֵם יְהוָה עֲל־יִרְאָיו׃ כִּי־הוּא יָדַע וַצַּרְתּוֹ וְזִכֹּר ¹⁴
כִּי־עַפְרָא אֲנַחְתּוֹ׃ אֲנוּשׁ כַּחֲצִיר יִמּוֹ כַּצִּיץ הִשְׁדֵּדָה כִּן טוֹ ¹⁵
צִיץ׃ כִּי רוּחַ עֲבַר־דָּכּוֹ וְאוֹנֵנוּ וְלֹא־יִכְרַתּוּ עוֹד ¹⁶
מִקּוֹנֵנוּ׃ וְחֶסֶד יְהוָה מֵעוֹלָם וְעַד־עוֹלָם עֲל־יִרְאָיו ¹⁷
וַצַּדִּיקָתּוֹ לִבְנֵי בָנִים׃ לִשְׁמִיר בְּרִיתּוֹ וְלִזְכָּר ¹⁸
לְעֲשׂוֹתָם׃ יְהוָה כִּשְׁמַיִם הַכִּין כִּסְאוֹ וּמַלְכוּתּוֹ כִּכְל ¹⁹
מִשְׁלָלָה׃ בָּרַכּוּ יְהוָה מִלְּאֲכֵיו גִּבֹּר כַּח עֵשִׂי דִכְרֹכ ²¹
לִשְׁמַע בְּקוֹל דִּכְרֹ׃ בָּרַכּוּ יְהוָה כִּלְצַנְחָאוֹ מִשְׁרַדָּיו ²¹
עֵשִׂי רַצּוֹנוֹ׃ בָּרַכּוּ יְהוָה כִּלְמַעֲשָׂיו כִּכְל־מַקְמוֹת ²²

מִמִּשְׁאֲלָתוֹ בָּרַכּוּ נַפְשֵׁי אֲתִיָּהוּת׃ קד

בָּרַכּוּ־נַפְשֵׁי אֲתִיָּהוּת וַיְהוָה אֱלֹהֵי גִדְלַת מֵאֲדִיחִיד וְהִדְרָא ¹
לִכְשֵׁת׃ עֲשֵׂה אֹר כִּשְׁלֵכָה נֹטָה שְׁמַיִם כִּי־עוֹדָה׃ ²
הַמִּקְרָה כְּמוֹם עֲלִיּוֹתָיו הַשֵּׁם עֲנִיבִים רַכּוֹבוֹ הַמַּהֲלָךְ ³
עֲלִיכְנַפ־יְהוּת׃ עֵשִׂה מִלְּאֲכֵיו רִחְוֹת מִשְׁרַתּוֹ אֲשׁ ⁴
לֹהֵט׃ יִסְד־אָרֶץ עֲלִיכְנַפ־וֹיָה עֲל־מְנוּט עוֹלָם וְעַד׃ ה ⁵
תַּהוֹבִים כִּלְכּוּשׁ כְּסִיתּוֹ עֲל־הַיָּרִיבִים יַעֲמִיד־מַיִם׃ מִן־ ⁶
נַעֲרַתְךָ יִנּוּסוֹן מִן־קוֹל תַּעֲמֹךְ יַחֲפוּז׃ יַעֲלֹ הַיִּים יִרְדּוּ ⁷
כַּקְעוֹת אֱלִימִקְוִם זֶה יִסְדַּת לֹהֵם׃ גִּבֹּל־שְׁמַת כִּל־ ⁸
יַעֲבֹדוּ כִלְיִשְׁבּוֹן לְכִסּוֹת הָאָרֶץ׃ הַמִּשְׁלָל מַעֲוִינִים י ⁹
בְּנַחֲלִים בֵּין הַיִּים וְהַלְכוֹן׃ יִשְׁקוּ כִלְיָהוּתוֹ שִׂדִּי וְשִׁבְרוּ ¹¹
פִּרְאוֹם צִמְאֹם׃ עֲלֵהֶם עוֹף־הַשָּׁמַיִם וְיִשְׁכּוּ־מִכֵּן עֲפָאִים ¹²
יַתְנ־וֹקֵל׃ מִשְׁקָה הַיָּיִם מַעֲלִיּוֹתָיו מַפְיִי מַעֲשִׂיךְ ¹³
תִּשְׁבַּעַ הָאָרֶץ׃ מַצִּיחַ חֲצִיר לְכַהֲמָה וַעֲשֵׂב לְעֶבְדָּתָה ¹⁴

PSALMUS
C l v.
Argumenta
Deum ce-
brandi por-
to persequi-
tur : aq̄ue
hic elegan-
tissime ut
serpenti-
bus et ali-
cuiusdā
nem certum
a Deo con-
diarunt,
aque uni-
versae na-
ture volu-
ti dicantur
aperit.

to-eat my bread. ⁶ From the voice of my groaning ; my bone has adhered to my flesh. ⁷ I have been-likened to the pelican ; of the desert, I have been as an owl ; of the-solitude ; ⁸ I have watched, and I shall be as a sparrow : alone upon the building. ⁹ All the day, my enemies have reproached me,—mad against me, they have been sworn. ¹⁰ For ashes as bread I have eaten, and my-drink with weeping I have mingled. ¹¹ From the face of thine indignation, and thy wrath, for thou hast raised me, and wilt thou-cause to cast me down. ¹² My days as a shadow inclined, and I as the grass, shall wither. ¹³ And thou, O Jehovah, for ever wilt remain, and thy memory for generation and generation. ¹⁴ Thou wilt arise, and thou wilt pity Zion for the time :—to pity, for the appointed time has come. ¹⁵ For thy servants have loved her stones ; and her dust they shall favour. ¹⁶ And the nations shall fear the name of Jehovah, and all the kings of the earth : thy glory. ¹⁷ For Jehovah has built Zion, and has been seen in his glory. ¹⁸ He has looked to the prayer ; of the destitute, and he has not despised their prayer ; ¹⁹ This shall be-written for the generation after, and the people : have been created shall praise Jah. ²⁰ For he has-caused to look from the height of his holiness, Jehovah from the heavens to the earth :—has caused to look.—²¹ To hear the groan ; of the bound—to loose the sons of death.—²² To tell in Zion the name of Jehovah, and his praise ; in Jerusalem. ²³ When-the-people : have been-assembled together, and the kingdoms ;—to serve Jehovah. ²⁴ His strength in the way : he has humbled, he has abbreviated my days. ²⁵ I have said, O my God, thou wilt not take me away in the half of my days, in generation and generations thy years ; ²⁶ For the-face of the earth : thou hast founded, and the work of thy hands : the heavens. ²⁷ They shall perish, and thou wilt remain, and they all as a garment ; shall grow old, and as a robe thou-wilt cause to change them, and they shall change. ²⁸ And thou hast been, and thy years ; shall not finish. ²⁹ The sons of thy servants shall dwell, and their seed for thy face shall be-established.

PSALM CIII.

¹ For David, bless, O my soul : Jehovah, and all within me the name of his holiness. ² O my soul : bless Jehovah, and thou wilt not forget all his benefits. ³ Who hath forgiven all thine iniquities, who hath healed all thine infirmities. ⁴ Who hath redeemed from the pit thy-life ; who-causing to crown thee mercy and-pity. ⁵ Who-causing to satisfy with good thy mouth, thou wilt thyself as the eagle renew thy youth. ⁶ Jehovah has made-righteousness ; and-judgment for all the-oppressed. ⁷ He-has caused to make known his ways : to Moses,

קב קג. PSALMI 102. 103.

Zionia re-
cordetur.

6 מאכל לחמי: מקול אנחתי דבקה עצמי לבשרי:
7 8 דמיתי לקאת מדבר הייתי ככוס חרבות: שקדתי
9 ואהיה כצפור בודד על-גג: כל-היום חרפוני אויבי
י מהוללי בי נשבעו: כי-אפר כלחם אכלתי ושקוי
11 בבכי מסכתי: מפני-זעמך וקצפך כי נשאתני
12 13 ותשליכני: ימי כצל נטוי ואני כעשב איבש: ואתה
14 יהוה לעולם תשב וזכרך לדר ודר: אתה תקום
טו תרחם ציון כי-עת לחננה כי-בא מועד: כי-רצו עבדיך
16 את-אבניה ואת-עפרה יחננו: וייראו גוים את-שם
17 יהוה וכל-מלכי הארץ את-כבודך: כי-בנה יהוה
18 ציון נראה בכבודו: פנה אל-תפלת הערער ולא בזה
19 את-תפלתם: תכתב זאת לדר אחרון ועם נברא
כ יהלליה: כי-השקיף ממרום קדשו יהוה משמים
21 אל-ארץ הביט: לשמע אנקת אסיר לפתח בני
22 תמותה: לספר בציון שם יהוה ותהלתו בירושלם:
23 בהקבץ עמים יחדו וממלכות לעבד את-יהוה:
24 כה ענה בדרך כחו קצר ימי: אמר אלי אל-תעלני
26 בחצי ימי בדור דורים שנותיך: לפני הארץ יסדת
27 ומעשה ידיך שמים: המה יאבדו ואתה תעמד
28 וכלם כבגד יבלו כלבוש תחליפם ויחלפו: ואתה
29 הוא ושנותיך לא יתמו: בני-עבדיך ישכנו וזרעם
א לפניך יכון: קג לדוד ברכי נפשי
2 את-יהוה וכל-קרבי את-שם קדשו: ברכי נפשי
3 את-יהוה ואל-תשכחי כל-גמוליו: הסלח
4 לכל-עונכי הרפא לכל-תחלואיבי: הגואל
ה משחת חייכי המעטרכי חסד ורחמים: המשביע
6 בטוב עדיך תתחדש כנשר נעורכי: עשה צדקות
7 יהוה ומשפטים לכל-עשוקים: יודיע דרכיו למשה

PSALMUS
CIII.
Celebrat
hoc euavis-
simo hym-
no miseri-
cordiam et
bonitatem
Dei, ejus-
que pater-
nam plane
curam et
animum in
suos extol-
lit.

has been, ⁴ And the strength of the king has loved judgment, thou hast established—rectitude, judgment, and righteousness; in Jacob thou hast made. ⁵ Exalt Jehovah our God, and bend yourselves for the footstool of his feet: holy he has been. ⁶ Moses and Aaron among his priests, and Samuel among those—who call upon his name—who have called upon Jehovah, and he shall hear them. ⁷ In the pillar of the cloud he shall speak to them, they have kept his testimonies; and the decree he has given for them. ⁸ Jehovah our God, thou hast heard them, God has been merciful for them, and he has taken revenge upon their works; ⁹ Exalt Jehovah our God, and bend yourselves for the mountain of his holiness, for holy Jehovah our God.

PSALM C.

¹ A song for praise;—give praise for Jehovah all the earth: ² Serve the Jehovah with gladness; enter for his face with exultation; ³ Know for Jehovah himself God, he has made us and not we, his people: and the sheep: of his pasture; ⁴ Enter his gates with praise, his courts: with glory;—give praise for him, and bless his name. ⁵ For good Jehovah, for an age his mercy, and to generation and generation, his truth;

PSALM CI.

¹ For David, a psalm. Mercy and judgment, I—shall sing for thee, O Jehovah, I shall sing. ² I—will regulate in the way: of—perfection, when wilt thou come to me, I myself shall walk in the integrity of my heart, in the middle of my house. ³ I shall not place for the presence of mine eyes: the word of Belial, to make those—who turn aside, I have hated, it shall not adhere to me. ⁴ A perverse heart shall recede from me, the wicked I shall not know.—⁵ Who—slanders in secret his neighbour, him I shall cut off, proud of eyes: and elevated of heart, him I shall not bear. ⁶ My eyes: upon the—faithful of the earth:—to dwell with me, walking in the way: of—perfection, he shall serve me. ⁷ He shall not dwell in the middle of my house, making guile; speaking lies, he shall not be—established for the presence of my eyes: ⁸ For the—dawn, I shall cut off all the—wicked of the earth:—to—destroy from the city; of Jehovah all—who work iniquity.

PSALM CII.

¹ An address for the poor, for he shall overwhelm, and for the presence of Jehovah, he shall pour forth his prayer. ² Jehovah hear my prayer; and my cry to thee will come. ³ Thou wilt not hide thy face from me, in the day of distress for me,—incline to me thine ear; in the day I will call, hasten, hear me. ⁴ Because my days have failed as smoke, and my bones: as a fire have been burned. ⁵ As the herb—has been—cut down, and my heart has dried because I have forgotten

הוא : ועז מלך משפט אהב אתה כוננת מישרים ⁴
משפט וצדקה ביעקב אתה עשית : רוממו יהודה ה
אלהינו והשתחוו להדם רגליו קדוש הוא : משה ⁶
ואהרן בכהנו ושמואל בקראי שמו קראים אל־יהודה
והוא יענם : בעמוד ענן ידבר אליהם שמרו עדתיו ⁷
וחק נתן־למו : יהודה אלהינו אתה עניתם אל נשא ⁸
היית להם ונקם על־עלילותם : רוממו יהודה אלהינו ⁹
והשתחוו להר קדשו כי־קדוש יהוה אלהינו :

adinini-
strando, de-
monstratá.

ק מזמור לתודה הרעו ליהוה כל־הארץ : א

PSALMUS
C.

עבדו את־יהוה בשמחה באו לפניו ברננה : דעו כי־ ³
יהודה הוא אלהים הוא עשנו ולא אנחנו עמו וצאן
מרעיתו : באו שערו בתודה הצרתיו בתהלה הודו ⁴
לו ברכו שמו : כ־טוב יהוה לעולם חסדו ועד־דרה ה
ודר אמונתו : קא לדוד מזמור חסד־א

Docet nun-
quam inter-
mittendas,
esse gratia-
rum actio-
nes. inque
eo Dei cul-
tum consis-
tere.

ומשפט אשירה לך יהוה אומרה : אשכילה בדרך תמים ²
מתי תבוא אלי אתהלך בתם־לבבי בקרב ביתי : לא־ ³
אשית לנגד עיני דבר־בליעל עשה־סטים שנאתי לא

PSALMUS
C I.
Describit
in personá
suá, officia
pii et opti-
mi princi-
pia.

ידבק בי : לבב עקש יסור ממני רע לא אדע : מלושני ⁴
בסתר רעהו אותו אצמית גבה־עינים ורחב לבב אתו
לא אוכל : עיני בנאמני־ארץ לשבת עמדי הלך בדרך ⁶
תמים הוא ישרתני : לא־ישב בקרב ביתי עשה רמיה ⁷
דבר שקרים לא־יכון לנגד עיני : לבקרים אצמית כל־ ⁸
רשעי־ארץ להכרית מעיר־יהודה כל־פעלי און :

קב תפלה לעני כי־יעטף ולפני יהוה א

PSALMUS
C I I.

ישפך שיחו : יהוה שמעה תפלתי ושוועתי אלך תבוא : ²
אל־תסתר פניך ממני ביום צר־לי הטה־אלי אונך ³
ביום אקרא מהר ענני : כי־כלו בעשן ימי ועצמותי ⁴
כמוקד נחרו : הוכר כעשב ויבש לבי כי שכחתי ה

Est hac ora-
tio populi
Dei, in
magná cala-
mitate con-
stituti, apud
Deum la-
mentantis
et queru-
lantia, ut

PSALM XCVI. XCVII. XCVIII. XCIX.

it shall not move. He shall judge the people : in-rectitude. ¹¹ The heavens shall rejoice, and the earth : be glád, the sea shall roar and its fulness. ¹² The field shall exult, and all that is in it, then all the trees of the wood shall be-glad. ¹³ For the face of Jehovah, for he has come, for he has come-to judge the earth : he shall judge the world ; in righteousness, and the-people : in his truth ;

PSALM XCVII.

¹ Jehovah has reigned, the earth : shall exult, and the many islands shall rejoice. ² Clouds and darkness his circuit, righteousness and judgment the establishment of his throne. ³ Fire : for his face will go, and around will burn his enemies. ⁴ His lightnings-have enlightened the world ; the earth : has seen and will tremble. ⁵ The mountains as wax have been dissolved from the face of Jehovah, from the face of the Lord of the whole earth : ⁶ The heavens-have declared his righteousness, and all the-people : have seen his glory. ⁷ Shall be-ashamed all-who serve a graven image,-who boast themselves in idols, bend yourselves for him, O ye gods. ⁸ Zion has heard and will rejoice, and the daughters ; of Judah will exult for the sake-of thy judgments, O Jehovah. ⁹ For thou, O Jehovah, the Most High upon all the earth : thou hast been exalted very much above all the gods. ¹⁰ They-who love Jehovah have hated evil, keeping the souls : of his-darling, from the hand : of the-wicked, he-shall rescue them. ¹¹ Light has been-sown for the righteous, and joy ; for the-upright of heart. ¹² Be glad ye-righteous in Jehovah, and give praise for the remembrance of his holiness.

PSALM XCVIII.

¹ A psalm-sing for Jehovah, a new song, for he has done wonders ; his right hand-has given salvation for him, and the arm ; of his holiness. ² Jehovah-has made known his salvation ; for the eyes : of the nations he has revealed his righteousness ; ³ He has remembered his mercy and his truth ; to the house of Israel, and all the bounds of the earth : have seen the salvation ; of our God.-⁴ Give praise, for Jehovah, all the earth : send forth a noise, and exult and sing. ⁵ Sing for Jehovah, with the harp, with the harp and the voice of a psalm ; ⁶ With trumpets ; and the sound of a cornet,-praise for the face of the King Jehovah. ⁷ The sea shall roar and the fulness of it, the world ; and dwellers in it. ⁸ The rivers shall clap the hand ; at the same time the mountains shall exult. ⁹ For the face of Jehovah, for he has come-to judge the earth : he shall judge the world ; in righteousness, and-people : in-rectitude.

PSALM XCIX.

¹ Jehovah has reigned, the-people : shall tremble, sitting the cherubim, the earth : will move, ² Jehovah in Zion great, and he has been-exalted above all the-people : ³ They shall celebrate thy name great, and dreaded, holy

PSALMI 96. 97. 98. 99. צו צז צח צט

11 בל־תמוט ידון עמים במישרים : ישמחו השמים ותגל
12 הארץ ירעם הים ומלאו : יעלו שדי וכל־אשר־בו או
13 ירננו כל־עצ־ייער : לפני יהוה כי בא כי בא לשפט
הארץ ישפ־תכל בצדק ועמים באמונתו :

PSALMUS
XC VII I.

Etiā hoc
psalmo in
eodem ar-
gumento
pergit, de-
que ampli-
tudine et
majestate
hujus Regni
vaticinatur,
deque idoli-
rum aboli-
tione.

א צו יהוה מלך תגל הארץ ישמחו אים
2 רבים : ענן וערפל סביבו צדק ומשפט מכון כסאו :
3 אש לפניו תלך ותלהט סביב צריו : האירו ברקו
4 ה תבל ראתה ותחל הארץ : הרים בדונג נמסו כלפני
6 יהוה מלפני אדון כל־הארץ : הגידו השמים צדקו וראו
7 כל־העמים כבודו : יבשו כל־עבדי פסל המתהללים
8 באלילים השתחוּו־לו כל־אלהים : שמעה ותשמה
9 ציון ותגלנה בנות יהודה למען משפט־ך יהוה : כי־
אתה יהוה עליון על־כל־הארץ מאד נעלית על־
י כל־אלהים : אהבי־יהוה שנאו רע שמר נפשות חסידיו
11 מיד רשעים יצילם : אור זרע לצדיק ולישר־לב
12 שמחה : שמחו צדיקים ביהוה והודו לזכר קדשו :

PSALMUS
XC VII I.

Ejusdem
argumenti
et mysterii.
Est autem
hic cohori-
tatio ad om-
nigenam
laetitiam,
Deo Reg-
num capes-
sente et ad
terram judi-
candam
prodeunte.

א צח מזמור שירו ליהוה שיר חדש כי־
2 נפלאות עשה הושיעה־לו ימינו וזרוע קדשו : הודיע
3 יהוה ישועתו לעיני הגוים גלה צדקתו : זכר חסדו
ואמונתו לבית ישראל ראו כל־אפס־ארץ את ישועת
4 אלהינו : הריעו ליהוה כל־הארץ פצחו ורננו וזמרו :
6 ה זמרו ליהוה בכנור ובקול זמרה : בחצרות
7 וקול שופר הריעו לפני המלך יהוה : ירעם הים ומלאו
8 תבל וישבי בה : נהרות ימח־א־בָךְ יחד הרים ירננו :
9 לפני־יהוה כי־בא לשפט הארץ ישפ־תכל בצדק

PSALMUS
XC I X.

De poten-
tia, iustitiā
e. sanitate
Regis in
hunc hoc

א ועמים במישרים : צט יהוה מלך ירגזו
2 עמים ישב כרובים תנוט הארץ : יהוה בציון גדול ורם
3 הוא על־כל־העמים : יודו שמך גדול ונורא קדוש

PSALM XCIV. XCV. XCVI.

iniquity. ¹⁷ Unless Jehovah assistance ; for me as a little, my soul : has possessed silence ; ¹⁸ If I have said, my foot : moved ; thy mercy, O Jehovah, shall support me. ¹⁹ In the multitude of my thoughts within me, thy consolations shall very much delight my soul : ²⁰ Shall the throne of-iniquity ; associate with thee, forming iniquity upon the precept ? ²¹ They shall assemble against the soul : of the just, and the blood of the innocent they-shall condemn. ²² And Jehovah shall be for me for a tower, and my God for the rock of my trust. ²³ And render upon them their iniquity, and in their evil ; he shall cut them off, Jehovah our God shall cut them off.

PSALM XCV.

¹ Come, we shall give praise for Jehovah, we-shall exult for the rock of our salvation. ² We shall come before his-face, in praise ; in songs ; we-shall exult for him. ³ For God a great Jehovah, and a great King above all gods. ⁴ Whose in his hand : the recesses of the earth : and the-strength ; of the mountains for him. ⁵ Whose for him the sea, and he hath formed it, and the dry ; his hands : have formed. ⁶ Come we shall fall down, and we shall bend, we shall bend the knee for the-face of Jehovah our Maker. ⁷ For he is our God, and we the people : of his pasture ; the sheep : of his hand : this day, if in his voice you will hear, ⁸ You will not harden your heart as Meribah ; as in the day of Massa ; in the desert. ⁹ Which your fathers have tempted me, they have proved me, even they have seen my work. ¹⁰ Forty ; years ; I shall contend with this generation, and I have said, people :-who err of heart they, and they have not known my ways : ¹¹ Which I have been sworn in my wrath, if they shall enter to my rest ;

PSALM XCVI.

¹ Sing for Jehovah-sing a new song for Jehovah, all the earth :-² Sing for Jehovah, bless his name, declare from day to day his salvation ; ³ Tell among the nations his glory, among all the-people : his wonders ; ⁴ For great Jehovah, and-praised very much, dreaded he has been by all the gods. ⁵ For all the gods of the-people idols, and Jehovah has made the heavens. ⁶ Glory and honour for his face, strength and glory ; in his sanctuary. ⁷ Bring for Jehovah, ye families ; of the people : bring for Jehovah glory and strength. ⁸ Bring for Jehovah the glory of his name, bring gifts ; and enter his courts : ⁹ Bend yourselves for Jehovah in the glory ; of holiness-fear from his-face all the earth : ¹⁰ Say among the nations, Jehovah has reigned even the world ; shall be-strengthened

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כל-הארץ: אמרו בגוים יהוה מלך אף-תכון תכלי

PSALMUS
XCV.
Invitat Is-
raëlem, ut
Regno Dei
sece subi-
ciat: atque
exemplo
majorum,
qui in soli-
tudine in-
terierunt,
ipsos ab im-
pietate et
infidelitate
deterret.

PSALMUS
XCVI.
Carmen,
quo adven-
tus huius
Regni nar-
ratur et
promulga-
tur.

PSALM XCII. XCIII. XCIV.

shall not understand this : ⁸ When—the-wicked flourish as the grass, and all—who work iniquity shall blossom, that—they—may be—dissipated for time. ⁹ And thou—exalted for an age, O Jehovah, ¹⁰ For, lo, thine enemies, O Jehovah, for, lo, thine enemies shall perish, they shall themselves be—dissipated, all—who work iniquity. ¹¹ And thou wilt exalt as the unicorn my horn : I have—been—anoined with fresh oil. ¹² And my eyes : shall behold on account—of my enemies, when—they rise against me,—who—work evil my ears ; shall hear. ¹³ The just as the palm tree shall flourish, as the cedar in Lebanon he shall multiply.—¹⁴ Planted in the house of Jehovah, in the courts : of our God they—shall flourish. ¹⁵ Still they shall be—fruitful in old age ;—fat and—green they shall be. ¹⁶ That—they—may declare for right, Jehovah my strength, no iniquity ; in him.

PSALM XCIII.

¹ Jehovah has reigned, he has put on, glöry ; Jehovah has put on strength, he hath girded himself, even the world ; shall be—established, it shall not move. ² Thy throne has been established, from this from eternity thou. ³ The floods ; have lifted up, O Jehovah, the floods ; have lifted up their voice, the floods ; shall lift up their—breaking. ⁴ Before the—sound ; of many waters—strong billows of the sea, strong in height, Jehovah ⁵ Thy testimonies ; have been established very much, for thy house the glory holiness, O Jehovah, for the length of days.

PSALM XCIV.

¹ The God of—avenging ; Jehovah the God of—avenging ;—hath shined. ² O Judge, of the earth :—raise—give retribution to the—proud. ³ How long the—wicked, O Jehovah, how long the—wicked shall exult ? ⁴ They—shall boil up, they shall speak hard, they themselves shall declare, all—who work iniquity. ⁵ Thy people : O Jehovah, they will bruise, and thy heritage ; they will afflict. ⁶ The widow ; and the stranger they will slay, and the orphans they will kill. ⁷ And they shall say, Jah shall not see, and the God of Jacob—shall not understand.—⁸ Understand ye—brutish among the people : and ye—stupid when—will you consider ? ⁹ Has he the ear ; planted ? shall he not hear ? if he has formed the eye : shall he not see ? ¹⁰ Has he corrected the nations ? shall he not reprove ? who—has taught man knowledge ; ¹¹ Jehovah has known the thoughts of man, for they vain. ¹² O the—blessedness of the man whom, O Jah, thou wilt direct, and from thy law ; wilt teach him.—¹³ To—give rest for him from the days of evil, till a ditch ; for the wicked shall be—dug. ¹⁴ For Jehovah shall not forsake his people : and his inheritance ; he will not leave. ¹⁵ For to righteousness judgment shall turn, and after it all—who are upright of heart. ¹⁶ Who shall rise for me against those—who hate me ? who himself shall stand for me against those—who work iniquity ?

8 לא־יבין את־זאת: בפרח רשעים כמו עשב ויציצו
 9 כל־פעלי און להשמדם עדי־עד: ואתה מרום לַעֲלֹם נִאֵל לעולם
 י יהוה: כי רנה איביך יהוה כִּי־הנדה איביך יאבדו
 11 יתפרדו כל־פעלי און: ותרם כראים קרני בלתי בשמן
 12 רענן: ותבט עיני בשורי בקמים עלי מרעים תשמענה
 13 אֲזִנִי: צדיק כתמר יפרח כאח בלבנון ישגה:
 טו 14 שתולים בבית יהוה בתצרות אלהינו יפריחו: עוד
 16 ינובון בשיבה דשנים ורעננים יהיו: להגיד כי ישר
 יהוה צורי ולא־עֲלָתָהּ בּוֹ: צג עולתֶּךָ קרי

PSALMUS
XCIII.
Agit de
Regni Dei
manifesta-
tione.

א יהוה מלך גאות לבש יהוה עז התאזר
 2 אֶף־תִּכּוֹן תִּבַּל בַּל־תִּמוּט: נכון כסאך מאז מעולם
 3 אתה: נשאו נהרות יהוה נשאו נהרות קולם
 4 ישאו נהרות דכים: מקלות מים רבים אדירים
 ה משבריים אדיר במרום יהוה: עדתיך נאמנו מאד
 לביתך נאודה־קדש יהוה לארך ימים: צד

PSALMUS
XCIV.
Agit de ju-
dicio im-
proborum
qui Regno
isti adver-
santur.

א 2 אל־נִקְמֹת יהוה אל נקמות הופיע: הנשא
 3 שִׁפְטָהָאָרֶץ השב גמול על־גאים: עד־מתי רשעים
 4 יהוה עד־מתי רשעים יעלו: יביעו ידברו עתק יתאמרו
 ה כל־פִּעְלֵי און: עמך יהוה ידכאו ונחלתך יענו:
 6 7 אלמנה וגר יהרגו ויתומים ירצחו: ויאמרו לא יראה־
 8 יה ולא יבין אלהי יעקב: בינו בערים בעם ובסילים
 9 מתי תשכילו: הנטע און הלא ישמע אס־יצר עין
 י הלא יביט: היסר גוים הלא יוכיח המלמד אדם דעת:
 11 12 יהוה ידע מחשבות אדם כִּי־המה הבל: אשרי הגבר
 13 אשר־תִּסְרְנוּ יה ומתורתך תלמדנו: להשקיט לו מימי
 14 רע עד יכרה לרשע שחת: כי לא־יִטֹּשׁ יהוה עמו
 טו ונחלתו לא יעזב: כִּי־עַד־צִדֵּק יֵשׁוּב מִשִּׁפְט וְאַחֲרָיו כֹּל־
 16 יִשְׁרִי־לֵב: מִיִּזְקֹם לִי עַם־מִרְעִים מִיִּזְתָּצַב לִי עַם־פִּעְלֵי

PSALM XC. XCI. XCII.

in-strength ; eighty ; years ; and their strength, labour, and iniquity, for he has receded suddenly, we shall fly off. ¹¹ For who has known the strength of thy wrath ? and as thy fear ; thy wrath ;—¹² To number our days thus,—make us to know, and we shall apply the heart wisdom ; ¹³ Turn, O Jehovah, how long, and—repent for thy servants. ¹⁴ Satisfy us in the morning thy mercy, we shall rejoice and be-glad in all our days. ¹⁵ Exhilarate us according—to the days thou has afflicted us, the years we have seen evil ; ¹⁶ Thy work shall appear upon thy servants, and thy glory upon their sons. ¹⁷ And the pleasure of the Lord our God shall be upon us, and the work of our hands : establish upon us, the work of our hands : establish it.

PSALM XCI.

¹ He—who dwells in the secret of the Most High, in the shade of the Almighty, shall himself abide. ² I have said for Jehovah, my hope and my tower ; my God, I will hope in him. ³ For he—shall rescue thee from the net of the hunter, and from the plague of—calamity ; ⁴ With his wings ; he shall cover for thee, and under his skirts : thou wilt—be safe, a shield ; and buckler ; his truth ; ⁵ Thou wilt not fear from the terror of the night, from the arrow it shall fly daily. ⁶ From the pestilence in darkness, it shall walk from destruction, it shall destroy, mid-day. ⁷ Shall fall from thy side a thousand : and ten thousand ; from thy right hand to thee it shall not approach. ⁸ Only with thine eyes : thou wilt behold, and the retribution ; of the—ungodly thou shalt see. ⁹ For thou, O Jehovah my hope, thou hast placed the Most High thy habitation. ¹⁰ Evil ; shall not happen to thee, and punishment shall not approach in thy tabernacle. ¹¹ For his angels he shall command for thee,—to keep thee in all thy ways : ¹² Upon hands : they shall lift thee, lest thou wilt strike on a stone ; thy foot : ¹³ Upon the lion, and the serpent, thou wilt tread, thou wilt trample the young lion and the dragon. ¹⁴ For in me he has delighted, and I shall deliver him, I will exalt him, for he has known my name. ¹⁵ He shall call on me, and I shall answer him, with him I in difficulty ; I will rescue him and shall glorify him. ¹⁶ Length of days, I—shall satisfy him, and he shall behold my salvation ;

PSALM XCII.

¹ A psalm, a song, for the day of Sabbath : ² Good—to—give praise for Jehovah, and—to sing for thy name, O Most High.—³ To—declare in the morning thy mercy and thy truth ; in the—night. ⁴ Upon a decachord and upon nebel, with meditation upon the harp. ⁵ For thou hast rejoiced me, O Jehovah, in thy work, in the works of thy hands : I shall be—glad. ⁶ How great thy works, O Jehovah, thy thoughts ; have been very deep. ⁷ A foolish man has not known, and a fool

בגבורת שמונים שנה ורחבם עמל ואון כירגו חיש ^{כ"א} ^{בגבורה}
 ונעפה: מירודע עז אפך וכיראתך עברתך: למנות ^{12 11}
 ימינו כן הודע ונביא לבב חכמה: שובה יהוה ¹⁵
 עד-מתי והנחם על-עבדיך: שבענו בבקר חסדך ¹⁴
 ונרננה ונשמחה בכל-ימינו: שמחנו כימות עניתנו ^{טו}
 שנות ראינו רעה: יראה אל-עבדיך פעליך והדרך ¹⁶
 על-בניהם: ויהי נעם יהוה אלהינו עלינו ומעשה ¹⁷ ^{בכ"א מדני}
 ידינו כוננה עלינו ומעשה ידינו כוננהו:

צא יושב בסתר עליון בצל שדי יתלונן: א ^{PSALMUS XCI. Deprecat. piorum felicitatem, sanctamque securitatem in Deo.}
 אמר ליהוה מחסי ומצודתי אלהי אבטח-בו: כי ^{3 2}
 הוא יצילך מפח יקוש מדבר הוות: באברתו יסך ⁴
 לך ותחת-כנפיו תחסה צנה וסחרה אמתו: לא ^ה
 תירא מפחד לילה מחץ יעוף יומם: מדבר באפל ⁶
 יהלך מקטב ישוד צהרים: יפל מצדך אלף ורבבה ⁷
 מימיןך אליך לא יגש: רק בעיניך תביט ושלמת ⁸
 רשעים תראה: כי-אתה יהוה מחסי עליון שמת ⁹
 מעונך: לא-תאנה אליך רעה ונגע לא-יקרבי ^י
 באהלך: כי מלאכיו יצוה-לך לשמרך בכל-דרכיך: ¹¹
 על-כפים ישאונך פן-תגוף באבן רגלך: על-שחל ^{13 12}
 ופתן תדרך תרמס כפיר ותנין: כי בי חשק ואפלטו ¹⁴
 אשגבהו כירידע שמי: יקראני ואענהו עמו-אנכי ^{כו}
 בצרה אחלצוהו ואכבדהו: אך ימים אשביעהו ¹⁶
 ואראהו בישועתי: צב ^{מזמור שיר ליום א} ^{PSALMUS XCII. Eam laudatissimam religionem et cultum Dei esse, quae in consolatione consiliorum atque operum Dei consistat.}
 השבת: טוב להודות ליהוה ולומר לשמך עליון: ²
 להגיד בבקר חסדך ואמונתך כל-ימות: עלי-עשור ^{4 3}
 ועלי-נבל עלי הגיון בכנור: כי שמחתני יהוה בפעלך ^ה
 במעשי ידיך ארנן: מה-גדלו מעשיך יהוה ⁶
 מאד עמקו מחשבתך: איש-בער לא ידע וכסיל ⁷

and with stripes their iniquity. ³⁴ And my mercy I will not take from, with him, and I will not be false in my truth ; ³⁵ I will not prophane my covenant ; and the produce of my lips I shall not change. ³⁶ Once I have been sworn by my holiness ; since for David shall I lie ? ³⁷ His seed for an age shall be, and his throne as the sun my presence. ³⁸ As the moon he shall be established, an age, and a witness in the heaven faithful, Selah. ³⁹ And thou hast repulsed and thou wilt despise, thou thyself hast been angry with thine anointed. ⁴⁰ Thou hast rejected the covenant ; of thy servant, thou hast profaned for the earth : his crown. ⁴¹ Thou hast broken down all his walls ; thou hast placed his fortresses a heap ; ⁴² All who pass the way : have torn, it has been a reproach ; for its neighbours. ⁴³ Thou hast exalted the right hand ; of his enemies, thou hast gladdened all his enemies. ⁴⁴ Even thou shalt blunt the edge of his sword ; and hast thou in battle ; raised him ? ⁴⁵ Thou hast made to cease his splendour, and his throne for the earth : thou hast cast down. ⁴⁶ Thou hast abbreviated the days of his youth, thou hast covered upon him shame ; Selah. ⁴⁷ How long, O Jehovah ? wilt thou conceal for an age, will thy wrath ; burn as fire ? ⁴⁸ Remember, I how transitory, upon what in vain, hast thou created all the sons of men ? ⁴⁹ What man shall live and shall not see death ? shall rescue his soul : from the hand : of the grave : Selah. ⁵⁰ Where thy mercies ancient, O Lord, thou hast been sworn for David in thy truth ; ⁵¹ Remember, O Lord, the reproach ; of thy servants, I have carried in my bosom all the people : many. ⁵² That my enemies have reproached, O Jehovah, that they have reproached the steps ; of thy Messiah. ⁵³ Blessed Jehovah, for an age, amen, and amen.

PSALM XC.

¹ A prayer ; for Moses the man of God, O Lord, a habitation thou hast been for us in generation and generation. ² Before that the mountains have been produced, and thou wilt form the earth : and the globe ; and from an age to time an age, thou God. ³ Wilt thou turn man to destruction, and thou wilt say, return sons of Adam. ⁴ For a thousand : years ; in thy eyes : as a day heretofore, for it shall pass, and a watch ; in the night. ⁵ Thou hast inundated them, a sleep ; shall be, in the morning as grass, he shall change. ⁶ In the morning he shall flourish, and he has renewed for the evening he shall be cut down, and he shall be dried. ⁷ For we have been consumed, in thine anger : and in thy wrath ; we have been terrified. ⁸ Thou hast placed our iniquities ; for thy presence, our secrets in the light of thy face. ⁹ For all our days have declined from thine anger ; we have consumed our years ; as a meditation. ¹⁰ The days of our years in them seventy years ; and if,

PSALMUS
X C.
Psalms
Moyses servus
Domi, divi
num auxi-
lium et gra-
tiam in hu-
jus vite
miseris im-
plorantis ;
utique popu-
lo suo, mil-
luplici certu-
mine afflic-
tionibus ex-
ectio, pa-
cem et qui-
eta tempora
largitur, oran-
tis.

למנוח מ, ט
ד, ח

54 וְנִגְנְנָם עֲוֹנוֹתָם : וְסִפְּרָם אֶפְרַיִם כְּעֶמֶת לֹא אֶשְׁקֶה
 לֹא בְּמַיִם חַיִּים : וְסִפְּרָם אֶפְרַיִם כְּעֶמֶת לֹא אֶשְׁקֶה
 37 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 38 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 39 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 40 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 41 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 42 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 43 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 44 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 45 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 46 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 47 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 48 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 49 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 50 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 51 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 52 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 53 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה
 54 אֶשְׁקֶה : וְעַתָּה אֶשְׁקֶה בְּקִדְמוֹת אֶשְׁקֶה : וְעַתָּה

thy truth ; with my mouth. ³ For I have said, an age thy mercy shall be-built, the heavens, thou wilt establish thy truth in them. ⁴ I have struck a covenant ; for my chosen, I have been sworn for David my servant. ⁵ To an age I-shall establish thy seed, and I have built for generation and generation thy throne, Selah. ⁶ And the heavens shall praise thy miracle, O Jehovah, even thy truth ; in the assembly of the-holy. ⁷ For who in the heaven will compare to Jehovah ? shall liken to Jehovah among the sons of the gods ? ⁸ God dreaded much in the congregation of the-holy, and feared upon all his circuits. ⁹ Jehovah the God of armies, who as thou ; strong Jah, and thy truth ; thy circuits ; ¹⁰ Thou ruling in the swellings ; of the sea, when-they raise their billows thou wilt quiet them. ¹¹ Thou hast broken as wounded Egypt, by the arm ; of thy strength thou hast dispersed thine enemies. ¹² For thee, the heavens even for thee the earth : the world : and its fulness ; thou hast founded them. ¹³ The north and the south thou hast created them, Tabor and Hermon in thy name shall rejoice. ¹⁴ For thee an arm ; with strength ; thou wilt strengthen thy hand : thy right hand ; shall be-exalted. ¹⁵ Justice and judgment the basis of thy throne, mercy and truth ; shall precede thy-face. ¹⁶ O the-blessedness of the people-who know the jubilee ; O Jehovah, in the light of thy-face, they shall walk. ¹⁷ In thy name they shall rejoice all the day, and in thy righteousness ; they shall be exalted. ¹⁸ For the glory ; of their strength thou, and in thy good-will shall be-exalted our horn : ¹⁹ Because for Jehovah our shield, and for the Holy of Israel our King. ²⁰ Then thou hast spoken in vision for thy darling, and thou wilt say I have placed strength upon the powerful, I-have exalted elected from the people : ²¹ I have found David my servant, with the oil of my holiness I have anointed him. ²² Whom my hand : shall strengthen with him, even my arm ; shall make him strong. ²³ The enemy shall not exact from him, and the son of iniquity ; shall not humble him. ²⁴ And I have bruised from his face his enemies, and those-who hate him I will strike, ²⁵ And my truth ; and my mercy with him, and in my name his horn : shall be-exalted. ²⁶ And I have placed in the sea his hand : and in the rivers his right hand ; ²⁷ He shall call me my father thou my God the Rock of my salvation ; ²⁸ Even I my first-born will place him high for the kings of the earth : ²⁹ For an age I will keep for him my mercy and my covenant ; has been truth for him, ³⁰ And I have placed for an age his seed, and his throne as the days of the heavens. ³¹ If his sons shall leave my law ; and in my judgments have not walked. ³² If my statutes ; they shall profane, and my precepts ; they shall not keep. ³³ And I have visited with the rod : their perverseness.

- אמונתך בפי: כי־אמרתי עולם חסד יבנה שמים ³
 תכן אמונתך בהם: כרתי ברית לבחירי נשבעתי ⁴
 לדוד עבדי: עד־עולם אכין זרעך ובניתי לדוד־דור ה
 כסאך סלה: ויודו שמים פלאך יהוה אף־אמונתך ⁶
 בקהל קדשים: כי מי בשחק יערך ליהוה ידמה ליהוה ⁷
 בבני אלים: אל נערץ בסוד־קדשים רבה ונורא על־ ⁸
 כל־סביביו: יהוה אלהי צבאות מי־כמוך חסין יה ⁹
 ואמונתך סביבותיך: אתה מושל בגאות הים בשוא י
 גליו אתה תשבחם: אתה דכאת כחלל רהב בזרוע ¹¹
 עזך פזרת אי־ביך: לך־שמים אף־לך ארץ תבל ¹² ב"א אריבד
 ומלאה אתה יסדתם: צפון וימין אתה בראתם תבור ¹³
 וחרמון בשמך ירננו: לך־זרוע עס־גבורה תעז ידך ¹⁴
 תרום ימינך: צדק ומשפט מכון כסאך חסד ואמת טו
 יקדמו פניך: אשרי העם ידעי תרועה יהוה באור־ ¹⁶
 פניך יהלכון: בשמך יגילון כל־היום ובצדקתך ירומו: ¹⁷
 כִּי־תפארת עזמו אתה וברצונך תרום קרננו: כי ^{18 19} תרום קרי
 ליהוה מגננו ולקדוש ישראל מלכנו: אז דברת־בחזון כ
 לחסידך ותאמר שויתי עזר על־גבור הרימותי בחור
 מעם: מצאתי דוד עבדי בשמן קדשי משחתיו: אשר ^{21 22}
 ידי תכון עמו אף־זרועי תאמצנו: לא־ישיא אויב בו ²³
 ובן־עולה לא יעננו: וכתותי מפניו צרו ומשנאו ²⁴
 אגוף: ואמונתי וחסדי עמו ובשמי תרום קרנו: כה
 ושמתי בים ידו ובנהרות ימינו: הוא יקראני אבי ^{26 27}
 אתה אל־י צור ישועתי: אף־אני בכור אתנהו עליון ²⁸
 למלכי־ארץ: לעולם אשמור־לו חסדי ובריתי נאמנת ²⁹
 לו: ושמתי לעד זרעו וכסאו כימי שמים: אס־יעזבו ל ³¹
 בניו תורתי ובמשפטי לא ילכון: אס־חקתי ³²
 יחללו ומצותי לא ישמרו: ופקדתי בשבט פשעם ³³

Dei opera,
et imprimis
præclara illa
promissa
Davidi fac-
ta com-
memorat:
tandem
publicas po-
puli Dei
calamitates,
averso
Templo et
Regno, de-
plorat.

for thy servant, and—save the son of thy handmaid ; ¹⁷ Make with me a sign : for good, and those—who hate me shall see, and shall be—ashamed, for thou, O Jehovah, hast assisted me, and hast comforted me.

PSALM LXXXVII.

¹ For the sons of Korah, a psalm, a song, his foundation ; in his holy mountains. ² Jehovah hath desired the gates of Zion before all the habitations ; of Jacob. ³ Glories—told concerning thee, O city ; of God, Selah. ⁴ I—shall remember Egypt and Babel, for those—who know me, lo, Palestine and Tyre, with Ethiopia, this has been—born there. ⁵ And for Zion he shall say, man and man has been—born in her, and he the Most High will strengthen her. ⁶ Jehovah will number, when—he shall describe the people : this has been—born there, Selah. ⁷ And singers as dancers, all my fountains : in thee.

PSALM LXXXVIII.

¹ A song, a psalm, for the sons of Korah, for the conqueror upon Māhalath—to sing. intelligence for Heman the Ezrahite. ² Jehovah the God of my salvation ; day I have called in the night thy presence. ³ My prayer ; shall enter for thy face, incline thine ear ; for my cry ; ⁴ For my soul : has been—filled ; with—evil ; and my life ; for the grave :—has touched. ⁵ I have been accounted with those—who descend into the sepulchre, I have been as a man, not strength, ⁶ Among the—dead—free as—lain—who sleep sepulchre whom thou hast not remembered them any longer, and they from thy hand : have been cut off, ⁷ Thou hast placed me in the pit—low in the—darkness, and in the—deep ; ⁸ Upon me thy wrath ; has been—sustained, and from all thy billows thou hast afflicted, Selah. ⁹ Thou hast separated those—who—knew me, from me, thou hast placed me, abominations ; for them I have been shut up, I shall not escape. ¹⁰ My eye : has wasted from affliction I have called upon thee, O Jehovah, in all the day, I have expanded to thee my hands ; ¹¹ For the—dead wilt thou perform a wonder ? if the—dead shall rise, shall they praise thee ? Selah.—¹² Shall thy mercy be told in the sepulchre, thy truth ; in perdition ?—¹³ Shall thy miracle be—known in darkness, and thy righteousness ; in the land : of oblivion ? ¹⁴ And I to thee, O Jehovah, have called, and in the morning my prayer ; will anticipate thee. ¹⁵ For why, O Jehovah, wilt thou reject my soul :—wilt thou hide thy face from me ? ¹⁶ Afflicted I and expiring from youth I have carried thy terrors, I shall be—dubious. ¹⁷ Upon me have passed over, thine indignations ; thy terrors have dismayed me. ¹⁸ They have surrounded me as waters, all the day, they—have together, enclosed upon me. ¹⁹ Thou—hast separated from me, loving and companion—who knew me—darkness.

PSALM LXXXIX.

¹ Understanding for Ethan, the Ezrahite. ² The mercies of Jehovah an age, I—will sing for generation and generation, I—shall make known

17 לעבדך והושיעה לבן־אמתך : עשה־עמי אות לטובה
ויראו שנאי ויבשו כ־אתה יהוה עזרתני ונחמתני :

PSALMUS
LXXXVII.
Celebrat
Hierosoly-
mam et Zi-
onem, ad
cujus socie-
tatem etiam
peregrina-
gentes ad-
ducendae
sint.

א פז לבני־קרח מזמור שיר יסודתו בהררי־
2 קדש : אהב יהוה שערי ציון מכל משכנות יעקב :
3 4 נכבדות מדבר כך עיר האלהים סלה : אזכיר רהב
ובבל לידעי הנה פלשת וצור עס־כוש זה ילד־שם :
ה ולציון יאמר איש ואיש ילד־בה והוא יכוננה עליון :
6 7 יהוה יספר בכתוב עמים זה ילד־שם סלה : ושרים

PSALMUS
LXXXVIII.
Usurpat
Propheta
verba pui
humilis, in
summis an-
gustis con-
stituti, atque
oratione, af-
fectibus et
querelis
plena, ejus
dolores at-
que calami-
tates expri-
mit.

א כחללים כל־מעניי כך : פח שיר מזמור לבני־
קרח למנצח על־מחלת לענות משכיל להימן
2 האזרחי : יהוה אלהי ישועתי יוס־צעקתי בלילה נגדך :
3 4 תבוא לפניך תפלתי הטה אונך לרנתי : כ־שב־עה
ה ברעות נפשי וחיי לשאול הגיעו : נחשבתי עס־יורדי
6 בור הייתי כגבר איך־אל : במתים חפשי כמו חללים
שכבי קבר אשר לא־זכרתם עוד והמה מידך נגזרו :
7 8 שתני כבור תחתיות במחשכים במצלות : עלי סמכה
9 חמתך וכל־משבריך ענית סלה : הרחקת מידעי ממני

כ"א עיני

כ"א 1 שתני תועבות למו כלא ולא אצא : עיני דאבה מני־עני
11 תועבה
קראתיך יהוה בכל־יום שטחתי אליך כפי : הלמתים
12 תעשה־פלא אס־רפאים יקומו יודוך סלה : היספר
13 בקבר חסדך אמונתך באבדון : היודע בחשך פלאך
14 וצדקתך בארץ נשיה : ואני אליך יהוה שועתי ובבקר
טו תפלתי תקדמך : למה יהוה תזנח נפשי תסתיר
16 פניך ממני : עני אני וגוע מנער נשאתי אמך
17 18 אפונה : עלי עברו חרוניך בעותיך צמתתוני : סבוני
19 כמים כל־היום הקיפו עלי יחד : הרחקת ממני־אהב

PSALMUS
LXXXIX.
Prædicat
hic psalmus
magnifica

א ורע מידעי מחשך : פט משכיל לאיתן
2 האזרחי : חסדי יהוה עולם אשירה לדר ודר אודיע

PSALM LXXXV.

¹ To the conqueror, for the sons of Korah, a psalm. ² Thou hast accepted thy land : thou hast brought back, the-captivity ; of Jacob. ³ Thou hast remitted the iniquity of thy people : thou hast covered all their error ; Selah. ⁴ Thou hast removed all thy wrath ; thou-hast recalled from the heat of thine anger. ⁵ Turn us, O God, of our salvation, and-cause to cease thine anger with us. ⁶ For an age wilt thou be-angry with us, wilt thou extend thine anger for generation and generation ? ⁷ Wilt thou not turn, wilt thou not enliven us, and thy people : shall rejoice in thee ?-⁸ Make us to behold, O Jehovah, thy mercy, and thy salvation thou wilt give for us. ⁹ I shall hear what the Lord Jehovah shall speak, he shall speak peace to his people : and to his-holy, and they shall not turn to folly ; ¹⁰ Even near for his-who fear, his salvation, glory-to dwell in our land : ¹¹ Mercy and truth ; have been assembled, righteousness and peace have kissed. ¹² Truth ; from the earth : will bud, and righteousness from the heavens has been beheld. ¹³ Even Jehovah will give good, and our earth : shall give its fruit. ¹⁴ Righteousness for his face shall walk, and he shall place for the way : his steps.

PSALM LXXXVI.

¹ A prayer ; for David, incline, O Jehovah, thine ear ; answer me, for poor and needy I. ² Keep my soul : for kind I,-save thy servant, thou my God,-hoping in thee. ³ Pity me, O Lord, for to thee I will cry all the day. ⁴ Rejoice the soul : of thy servant, for to thee, O Lord, I will lift my soul : ⁵ For thou, O Lord, good and merciful and great benignity for all-who call on thee. ⁶ O Jehovah,-listen to my prayer ; and-attend to the voice of my requests ; ⁷ In the day of my distress ; I wilt call for thou wilt answer me. ⁸ Not as thou, among the gods, O Lord, and not according-to thy works. ⁹ All the nations which thou hast made shall come and shall bend themselves for thy face, O Lord, and they shall give glory for thy name. ¹⁰ For great thou, and hast done wonders ; thou God for alone.-¹¹ Teach me, O Jehovah, thy way : I will walk in thy truth ; unite my heart-to fear thy name. ¹² I will praise thee, O Lord my God, with all my heart, and I will give glory to thy name for an age. ¹³ For thy mercy great upon me, thou-hast rescued my soul : from the grave : low ; ¹⁴ O God, the-proud have risen against me, and the congregation ; of the-strong have sought my soul : and they have not placed thee for their presence. ¹⁵ And thou, O Lord, merciful kind, prolonged of-wrath, great of mercy and truth ; ¹⁶ Look to me and pity me, give strength,

[illegible]

9 קודם לזמננו נקראו שנים : אדום
10 ו-לפנין שנים זמן רב למאכל : חמה
11 והפך מאה יום לכל הפעם : כחלק
12 מלאה לקראת ימינו : לקראת עשרת השנה
13 לכל המלה ואם לפיכך : מה לשון

א וְאֵלֶּיךָ יָשׁוּב וְלֹא־יִשְׁכָּח אֶת־פִּי
 1 אֶת־לִבִּי וְלֹא־יִשְׁכָּח אֶת־כָּל־אֲשֶׁר־לִבִּי
 2 אֶת־לִבִּי וְלֹא־יִשְׁכָּח אֶת־כָּל־אֲשֶׁר־לִבִּי
 3 אֶת־לִבִּי וְלֹא־יִשְׁכָּח אֶת־כָּל־אֲשֶׁר־לִבִּי
 4 אֶת־לִבִּי וְלֹא־יִשְׁכָּח אֶת־כָּל־אֲשֶׁר־לִבִּי
 5 אֶת־לִבִּי וְלֹא־יִשְׁכָּח אֶת־כָּל־אֲשֶׁר־לִבִּי
 6 אֶת־לִבִּי וְלֹא־יִשְׁכָּח אֶת־כָּל־אֲשֶׁר־לִבִּי
 7 אֶת־לִבִּי וְלֹא־יִשְׁכָּח אֶת־כָּל־אֲשֶׁר־לִבִּי
 8 אֶת־לִבִּי וְלֹא־יִשְׁכָּח אֶת־כָּל־אֲשֶׁר־לִבִּי
 9 אֶת־לִבִּי וְלֹא־יִשְׁכָּח אֶת־כָּל־אֲשֶׁר־לִבִּי
 10 אֶת־לִבִּי וְלֹא־יִשְׁכָּח אֶת־כָּל־אֲשֶׁר־לִבִּי

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the head. ⁴ Upon thy people : they—shall take crafty counsel, and they themselves have consulted against thy hidden ones, ⁵ They have said come, and we shall cut them off, from a nation, and the name of Israel shall not be-remembered; any longer. ⁶ For they have been combined, heart together, against thy covenant ; they shall prepare. ⁷ The tabernacles of Edom and of the Ishmaelites, Moab, and Hagarenes, ⁸ Gebal, and Ammon, and Amalek, Philistia with the dwellers of Shur. ⁹ Even Ashur joined with them, have been, seed ; for the sons of Lot, Selah. ¹⁰ Do for them as Midian, as Sisera, as Jabin, in the torrent of Kishon. ¹¹ They have been destroyed in Endor, they have been dung for the earth. ¹² Place them their rulers as Oreb, and as Zeeb, and as Zeba, and as Zalmunna, all their princes. ¹³ Who have said, we shall inherit for us, the tabernacles of God. ¹⁴ My God—place them as a wheel, as chaff ; for the face of the wind : ¹⁵ As fire : will burn the wood, and as flame ; will kindle the mountains. ¹⁶ So thou shalt pursue them with thy storm, and with thy tempest ; thou shalt trouble them. ¹⁷ Fill their faces shame, and they will seek thy name, O Jehovah, ¹⁸ They shall be—ashamed and shall be—troubled to time, and they shall be—confused, and shall perish. ¹⁹ And they have known, for thou, thy name Jehovah, for alone the Most High upon all the earth :

PSALM LXXXIV.

¹ To the conqueror, upon Gittith ; for the sons of Korah, a psalm. ² How—chosen ; thy tabernacles ; O Jehovah of armies. ³ My soul : has—been pale with desire, and has failed for thy courts ; O Jehovah. My heart and my flesh shall cry to God, living. ⁴ Even the sparrow :—finding a house, and the swallow a nest for her, where she has placed her—young, Thine altars, O Jehovah of armies, my King and my God. ⁵ O the—blessedness of the dwellers in thy house, still they shall praise thee, Selah. ⁶ O the—blessedness of the man, strength for him in thee, ways in their heart. ⁷ Passing in the valley of Baca, a fountain they—shall place it, even the rain ; shall cover the pools ; ⁸ They have gone from virtue to virtue, they shall behold before God in Zion. ⁹ Jehovah, God of armies, hear my prayer ;—hearken, O God of Jacob, Selah. ¹⁰ Our shield behold, O God, and—look on, the face of thy Messiah. ¹¹ For good a day in thy courts ; before a thousand : I have chosen myself to be in the threshold in the house of my God, before to dwell in the tabernacles of the wicked. ¹² For a sun and a shield, Jehovah God, grace and glory Jehovah shall give, he shall not forbid good for those—who walk in—integrity. ¹³ Jehovah of armies, O the—blessedness of the man trusting in thee !

mas, que
facta con-
spiratione
ad bellum
se accinge-
bant.

ה 4 ראש: על-עמך וערימו סוד ויתיעצו על-צפוניך: אמרו
6 לבו ונכחידם מגוי ולא-יזכר שם-ישראל עוד: כי נועצו
7 לב יחדו עליך ברית יכרתו: אהלי אדום וישמעאלים
8 מואב והגרים: גבל ועמון ועמלק פלשת עמי-ישיבי
9 צור: גם-אשור נלוה עמם היו זרוע לבני-לוט סלה:
11 עשה-להם כמדון כסיסרא כיבין בנחל קישון: נשמדו
12 בעין-דאר היו דמן לאדמה: שיתמו נדיבמו כערב
13 וכזאב וכזבח וכצלמנע כל-נסיכמו: אשר אמרו
14 נירשה-לנו את נאורת אלהים: אלהי שיתמו כגלגל
טו כקש לפני-רוח: כאש תבער-יער וכלהכה תלהט
16 17 הרים: כן תרדפם בסערך ובסופתך תבהלם: מלא
18 פניהם קלון ויבקשו שמך יהוה: יבשו ויבהלו עדי-
19 עד ויחפרו ויאבדו: וידעו כי-אתה שמך יהוה לבדך
א עליון על-כל-הארץ: פד למנצח על-הגתית
2 לבני-קרח מזמור: מה-ידידות משכנותיך יהוה
3 צבאות: נכספה וגם-כלתה נפשי לחצרות יהוה
4 לבי ובשרי ירננו אל-אל חי: גם-צפור מצאה בית
ודרור קן לה אשר-שתה אפרחיה את-מזבחורתך
ה יהוה צבאות מלכי ואלהי: אשרי יושבי ביתך עוד
6 יהללוך סלה: אשרי אדם עז-זלו כך מסלות בלבבם:
7 עברי בעמק הבכא מעין ישיתוהו גם-ברכות יעטרה
8 מורה: ולכו מחיל אל-חיל יראה אל-אלהים בציון:
9 יהוה אלהים צבאות שמערה תפלתי האזינה אלהי
י יעקב סלה: מגננו ראה אלהים והבט פני משיחך:
11 כי טוב-יוֹם פחצריך מאלף בחרתי הסתופף בבית
12 אלהי מדור באהל-ירשע: כי שמש ומגן יהוה אלהים
חן וכבוד יתן יהוה לא ימנע-טוב להלכים בתמים:
13 יהוה צבאות אשרי אדם בטח כך:

PSALMUS

LXXXIV.

Prædicat
quàm ju-
cundum sit
in templo et
atrio Domi-
ni conversa-
ri, suumque
desiderium
sacrosancta
illa limina
adeundi
declarat.

PSALM LXXX. LXXXI. LXXXII. LXXXIII.

upon the son of Adam thou hast strengthened for thee. ¹⁹ And we will not recede from thee, thou wilt enliven us, and on thy name we shall call. ²⁰ Jehovah, God of armies,—turn us,—make thy face to shine, and we shall be—saved.

PSALM LXXXI.

¹ To the conqueror, upon Gittith ; for Asaph. ²—Shout for God our strength,—sound for the God of Jacob. ³ Take a song and give the tabret the harp pleasant with nebel. ⁴ Sound in the new moon the trumpet, in the appointed time, for the day of our festivity. ⁵ Because a statute for Israel, a judgment for the God of Jacob. ⁶ A testimony ; in Joseph he has placed it, when—he had departed from the land : of Egypt, a language : I have not known I shall hear. ⁷ I—have brought from the burden his shoulder, and his hands ; from the kettle shall pass. ⁸ In difficulty ; thou hast called and I will rescue thee, I shall answer thee in the secret of thunder, I have tried thee at the waters of Méribah ; Selah. ⁹ Hear, O my people : and I—shall testify for thee, O Israel, if thou wilt hearken for me. ¹⁰ Shall not be in thee a strange god, and thou shalt not bend thyself, for a god a deceiver. ¹¹ I Jehovah thy God ; who—making thee to ascend from the land : of Egypt—open thy mouth and I shall fill it. ¹² And my people : has not listened to my voice, and Israel has not desired for me. ¹³ And I shall send him in the imaginations of their heart, and they have walked in their counsels ; ¹⁴ For me has my people heard ? for me have Israel in my ways walked ? ¹⁵ As a little their enemies I—shall humble, and upon their enemies I—shall turn my hand : —¹⁶ Who hate Jehovah they shall lie for him, and shall be their time : for an age. ¹⁷ And he—shall eat from the fat of corn ; and from the rock of honey, I—will satisfy thee.

PSALM LXXXII.

¹ A psalm for Asaph, God hath stood in the congregation ; of God, in the middle of gods he shall judge. ² How long will you judge iniquity and the faces of the—wicked you will lift ? Selah. ³ Judge the poor and the orphan, the humble and the needy—justify. ⁴ Rescue the poor and the needy from the hand : of the—wicked—deliver him. ⁵ They have not known, they have not understood in darkness ; they themselves shall walk, shall move all the foundations of the earth : ⁶ I have said, gods you and sons of the Most High all you. ⁷ Nevertheless as Adam ye shall die, and as one of the princes you shall fall. ⁸ Rise, O God, judge the earth : for thou shalt inherit in all nations.

PSALM LXXXIII.

¹ A song, a psalm for Asaph. ² O God, not silence for thee thou wilt not be—silent, thou wilt not be—quiet, O God. ³ For, lo, thine enemies shall rage and those—who hate thee have lifted

[illegible]

PSALM LXXIX. LXXX.

for our circuits ; ⁵ How long, O Jehovah, wilt thou be angry for an age, as fire : will thy zeal ; burn ? ⁶ Pour thy wráth ; upon the nations which have not known thee, and upon the kingdoms ; which on thy name have not called. ⁷ For they have consumed Jacob, and his dwelling they—have dēsolated. ⁸ Thou wilt not remember for us—former iniquities ; hasten, thy mercies shall anticipate us, for we have been,—pōor ; very much. ⁹ Assist us, O God of our salvation, for the word of the glory of thy name, and—rēscue us, and be—propitiatory to our sins ; for the sake—of thy name. ¹⁰ For why shall the nations say, where their God ? he has been known in the nations for our eyes : the vengeance ; of the blood of thy servants which has been shed. ¹¹ For thy face the groan ; of the bound will enter, according—to the greatness of thy arm ;—léave the sons of death. ¹² And—rétourn for our neighbours sevenfold, to their bosom their reproach ; which they have reproached thee, O Lord. ¹³ And we thy people : and the sheep : of thy pāsture ; shall give praise for thee, for an age for generation and generation we shall recount thy prāise ;

PSALM LXXX.

¹ To the conqueror, upon Sosanim a tēstimony ; a song for Asaph. ² O Pastor of Israel,—listen, he has led as cattle : Joseph hast sitten the—cherubim—shine. ³ For the face of Ephraim and Benjamin and Manasseh, raise thy strength ; and cōme—to save for us. ⁴ O God,—tūrn us and—cause to shine thy face, and we shall be saved. ⁵ Jehovah, the God of armies, how long hast thou been—angry with the prāyer ; of thy people : ⁶ Thou—hast caused them to eat the bread of weeping ; and thou wilt wāter them with the tears ; of measure. ⁷ Thou—wilt plāce us, a contention for our neighbours, and our enemies shall scorn for us. ⁸ God of armies,—tūrn us, and—cause thy face to shine upon us, and we shall be sáved. ⁹ A vine from Egypt thou—wilt bring, thou wilt eject the nations, and thou wilt plānt it. ¹⁰ Thou hast tūrned about for the—face of it, and thou wilt root the roots of it, and it shall fill the earth : ¹¹ The mountains have been—cōvered, its shāde ; and its branches the cedars of God. ¹² He will send its branches to the sea, and to the river his young twigs ; ¹³ For why hast thou taken away her hedges, and all—who pass the way : have plūcked it ? ¹⁴ The boar from the wood shall waste it, and the wild beast of the field shall fēed upon it. ¹⁵ God of armies, turn, I pray,—lōòk from the heavens and see and visit this vinē ; ¹⁶ And the rōot ; which thy right hand ; has planted, and to the root thou hast strengthened for thee. ¹⁷ It has burned with fire : it has been—cut up from the reproach ; of thy face, they shall perish. ¹⁸ Thy hand : will bē upon the man of thy right hand :

for the hail their cattle, and their possessions for fiery darts. ⁴⁹ He shall send among them, the fury of his wrath, anger ; and indignation and distress ;—sending ; angels of—evil. ⁵⁰ He shall weigh the path of his anger ; he shall not hinder from death their soul : and their life ; to the plague he—has delivered. ⁵¹ And he shall smite all the first-born, in Egypt, the—chief of the—strength in the dwellings of Ham. ⁵² And his people shall depart as cattle : and he shall lead them as a flock in the desert. ⁵³ And he has placed them for safety, and they have not feared, and the water has covered their enemies. ⁵⁴ He—shall lead them to the bound of his sanctuary, the mountain which his right hand ; has acquired. ⁵⁵ And he will throw out, from their—face the nations, and he—shall make them to fall in the line of their inheritance ; and he shall settle in their tabernacles the tribes : of Israel. ⁵⁶ And they shall tempt and provoke the God the Most High, and his testimonies they have not kept. ⁵⁷ And they shall recede and they shall lie as their fathers, they have been turned as a bow : deceitful ; ⁵⁸ And they—shall enrage him, with their altars ; and with their graven images, they—shall make him to be jealous, ⁵⁹ God has heard, and he himself shall be—angry exceedingly, and he shall very much despise in Israel, ⁶⁰ And he shall forsake the tabernacle of Shiloh, the tent he had placed among men. ⁶¹ And he shall give for captivity his strength and his glory ; in the hand : of the enemy. ⁶² And he will deliver for the sword ; his people : and with his heritage ; he has himself been—very angry, ⁶³ The fire : has consumed his young men, and his virgins ; have not been—praised. ⁶⁴ His priests by the sword ; have fallen, and his widows ; will not weep. ⁶⁵ And the Lord, as sleeping, has awakened as powerful himself shouting from wine. ⁶⁶ And he shall strike his enemies backwards a disgrace ; perpetual he has given for them, ⁶⁷ And he shall despise the tent of Joseph, and in the tribe : of Ephraim he hath not chosen. ⁶⁸ And he shall chuse the tribe : of Judah the mountain Zion which he has desired. ⁶⁹ And he shall build as—high his sanctuary, as the earth : he hath founded it for an age. ⁷⁰ And he shall select in David his servant and shall take him from the fold ; of cattle : ⁷¹ From after the sucklings ; he—shall lead him,—to feed in Jacob his people : and in Israel his inheritance ; ⁷² And he shall feed them according—to the simplicity of his heart, and in the—skill ; of his hands ; he has led them.

PSALM LXXIX.

¹ A psalm for Asaph, O God, the nations have come into thy heritage ; they have polluted the temple of thy holiness, they have placed Jerusalem for heaps. ² They have given the bodies ; of thy servants, meat for the bird of the heavens, the flesh of thy—sanctified for the beasts ; of the earth : ³ They have poured out their blood as waters, circuits ; of Jerusalem, and none burying. ⁴ We have been a reproach ; for our neighbours, a laughing and derision

לברד בעירם ומקניהם לרשפים: ישלח־בם חרון
 אפו עברה וזעם וצרה משלחת מלאכי רעים: יפלם נ
 נתיב לאפו לא־חשך ממות נפשם וחיתם לדבר
 הסגור: ויך כל־בכור במצרים ראשית אונים באהלי־
 חם: ויסע כצאן עמו וינהגם כעדר במדבר: וינחם
 לבטח ולא פחדו ואת־אויביהם כסה הים: ויביאם
 אל־גבול קדשו הר־זרה קנתה ימינו: ויגרש נה
 מפניהם גוים ויפילם בחבל נחלה וישכן באהליהם
 שבטי ישראל: וינסו וימרו את־אלהים עליון
 ועדורתיו לא שמרו: ויסגו ויבגדו כאבותם
 נהפכו כקשת רמיה: ויכעיסוהו בבמורתם
 ובפסיליהם יקניאוהו: שמע אלהים ויתעבר
 וימאס מאד בישראל: ויטש משכן שלו אהל שכן ס
 באדם: ויתן לשבי עזו ותפארתו ביד־צר: ויסגר
 לחרב עמו ובנחלתו התעבר: בחוריו אכלה־אש
 ובתולתיו לא הוללו: כהניו בחרב נפלו ואל־מנתיו
 לא תבכינה: ויקץ כישן אדני כגבור מתרונן מיינ: סה
 ויך צריו אחור חרפת עולם נתן למו: וימאס באהל
 יוסף ובשבט אפרים לא בחר: ויבחר את־שבט יהודה
 את־הר ציון אשר אהב: ויבן כמדרגים מקדשו כארץ
 יסדה לעולם: ויבחר בדוד עבדו ויקחהו ממכלאת ע
 צאן: מאחר עלות הביאו לרעות ביעקב עמו ובישראל
 נחלתו: וירעם כתם לבבו ובתבונות כפיו ינחם:
 עט מזמור לאסף אלהים באו גוים בנחלתך א
 טמאו את־היכל קדשך שמו את־ירושלם לעיים: נתנו
 את־נבלת עבדיך מאכל לעוף השמים בשר חסידיך
 לחיתו־ארץ: שפכו דמם כמים סביבות ירושלם
 ואין קובר: היינו חרפה לשכנינו לעג וקלס

PSALMUS
 LXXIX.
 Psalmus
 propheti-
 cus, agens
 de exitu
 Hierosoly-
 morum et
 Templi,
 deque fide-
 lium glo-
 ria.

in the desert. ¹⁸ And they shall tempt God in their heart,—to seek food for their soul : ¹⁹ And they will speak against God, they have said—has God been—able—to prepare a table in the desert ? ²⁰ Behold he—has struck the rock, and the waters shall flow, and the torrents shall inundate, even has he been—able to give bread ? even shall he prepare flesh for his people ? ²¹ For this Jehovah hath heard, and he himself shall be—incensed, and fire : has been kindled ; in Jacob, and even fury has ascended against Israel. ²² For they—have not believed in God, and they have not trusted in his salvation ; ²³ And he shall command the clouds from above, and the gates ; of the heavens he has opened. ²⁴ And he shall rain upon them manna—to eat, and the wheat of the heavens he hath given for them. ²⁵ Man has eaten the bread of the—strong, food he has sent for them—to fill. ²⁶ He shall raise the east wind, in the heavens, and he shall bring in his strength the south wind. ²⁷ And he shall rain upon them, as the dust, flesh, and as the sand of the waters, the fowl winged : ²⁸ And it shall fall in the middle of his camp the circuit of his tabernacles. ²⁹ And they shall eat and shall be—satisfied very much, and their desire ; shall come for them. ³⁰ They have not been—estranged from their desire whilst their food in their mouth. ³¹ And the anger of God ascended upon them, and he will slay among their fat ones, and the—chosen of Israel he—has bended ³² In all this they have sinned still, and have not believed his wonders ; ³³ And he shall consume in vanity their days, and their years ; in trouble. ³⁴ Since he has slain them, they have sought him and have returned, and have diligently sought God. ³⁵ And they shall remember, because God their Rock, and God the Most High their Redeemer. ³⁶ And they shall flatter him with their mouth, and with their tongue : they shall deceive him. ³⁷ And their heart not right with him, and they have not been established in his covenant ; ³⁸ And he merciful shall forgive iniquity, and he shall not scatter them, and he—has multiplied—to turn away his wrath, and he—will not raise all his anger ; ³⁹ And he shall remember for flesh they a wind :—departing, and not returning. ⁴⁰ Often they shall provoke him in the desert, they—shall grieve him in the solitude. ⁴¹ And they shall turn and shall tempt God, and the Holy of Israel they—have limited. ⁴² They have not remembered his hand : the day which he has redeemed from difficulty. ⁴³ Who has placed in Egypt his signs : and his wonders in the field of Zoan. ⁴⁴ And he shall turn for blood their rivers, and their waters they shall not drink. ⁴⁵ He shall send among them a swarm, and it shall eat them, the frog : and it shall destroy them. ⁴⁶ And he shall give for the worm their fruit, and their labour for the locust ; ⁴⁷ And he shall waste with hail their vines ; and their sycamores with the ice. ⁴⁸ And he shall deliver,

- 16 בַּצִּיהַ : וַיִּנְסוּ־רֹאֵל בִּלְבָבָם לִשְׂאֹל־אֲכָל לִנְפֹשָׁם :
- 19 וַיִּדְבְּרוּ בֵּאלֹהִים אָמְרוּ הַיּוֹכֵל אֵל לַעֲרֹךְ שִׁלְחַן
כ בַּמִּדְבָּר : הֵן הִכְהִי־צוּר וַיַּזְכֵּנוּ מִיָּם וּנְחָלִים יִשְׁטֹפוּ
21 הַגִּסְלֹחַם יוֹכֵל תַּת אִסְיֹכִין שֶׁאֵר לַעֲמּוֹ : לָכֵן שָׁמַע
יְהוָה וַיִּתְעַבֵּר וְאִשׁ נִשְׁקָה בִיעֶקֶב גִּסְאָף עָלָה
22 בְּיִשְׂרָאֵל : כִּי־לֹא הֶאֱמִינוּ בֵּאלֹהִים וְלֹא כִטְחוּ בִישׁוּעָתוֹ :
23 24 וַיִּצְוּ שַׁחֲקִים מִמַּעַל וּדְלָתֵי שָׁמַיִם פָּתַח : וַיִּמָּטֵר עֲרִידָהִם
כֹּה מִן־לֶאֱכֹל וּדְגַן־שָׁמַיִם נָתַן לָמוֹ : לֶחֶם אֲבִירִים אֲכָל אִישׁ
26 צִידָה שִׁלַּח לָהֶם לִשְׁבַע : יָסַע קָדִים בְּשָׁמַיִם וַיִּנְהַג בַּעֲזוֹ
27 תִּימָן : וַיִּמָּטֵר עֲלֵיהֶם כַּעֲפָר שֶׁאֵר וּכְחֹל יָמִים עוֹף
28 29 כָּנָף : וַיִּפֹּל בִּקְרֹב מִחֲנֵהוּ סָבִיב לְמִשְׁכְּנֹתָיו : וַיֹּאכְלוּ
ל וַיִּשְׁבְּעוּ מֵאֵד וּתְאוֹתָם יָבֹא לָהֶם : לֹא־זָרוּ מִתְאוֹתָם
31 עוֹד אֲכָלָם בִּפְיָהֶם : וְאֵף אֱלֹהִים עָלָה בָּהֶם
32 וַיִּהְרֹג בְּמִשְׁמָנֵיהֶם וּבַחֲזוֹרֵי יִשְׂרָאֵל הִכְרִיעַ : בְּכָל־
33 זֹאת חֲטָאוּ־עוֹד וְלֹא הֶאֱמִינוּ בִּנְפִלְאוֹתָיו : וַיִּכְלִי־בַהֲבֵל
34 יָמֵיהֶם וּשְׁנוֹתָם בִּבְהִלָּה : אִסְ־הֲרָגָם וּדְרָשׁוּהוּ
לֵה וּשְׁבוּ וּשְׁחַרְוֵ־אֵל : וַיִּזְכְּרוּ כִי־אֱלֹהִים צוּרָם וְאֵל עֲלִיּוֹן
36 גֹּאֲלָם : * וַיִּפְתְּחוּהוּ בִּפְיָהֶם וּבִלְשׁוֹנָם יִכְזְבוּ־לוֹ : חֲצִי־הַסֵּפֶר
37 38 וּלְבָבָם לֹא־נִכְּחוּ עִמּוֹ וְלֹא נֶאֱמַנּוּ בִּבְרִיתוֹ : וְהוּא
רַחוּם יִכְפֹּר עוֹן וְלֹא־יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אָפּוֹ
39 וְלֹא־יַעֲיֹר כֹּל־חַמְתּוֹ : וַיִּזְכֹּר כִּי־בֶשֶׁר הִמָּדָה רוּחַ הוֹלֵךְ
מ וְלֹא יָשׁוּב : כֹּמֶה יִמְרוּהוּ בַּמִּדְבָּר יַעֲצִיבוּהוּ בִישִׁמּוֹן :
41 42 וַיִּשׁוּבוּ וַיִּנְסוּ אֶל וְקִדּוּשׁ יִשְׂרָאֵל הִתּוּ : לֹא־זָכְרוּ אֶת־
43 יְדוֹ יוֹם אֲשֶׁר־פָּדָם מִנִּי־צָר : אֲשֶׁר־שָׁם בְּמִצְרַיִם
44 אֶתֹתָיו וּמוֹפְתָיו בִּשְׂדֵה־צֹעַן : וַיִּהְפֹּךְ לְדָם יַאֲרִיחֵם
מֶה וּנְזוּלֵיהֶם בִּלְיִשְׁתִּיּוֹן : יִשְׁלַח בָּהֶם עֶרֶב וַיֹּאכְלֵם
46 וַצַּרְפָּדַע וּתְשַׁחִיתֵם : וַיִּתֵּן לַחֲסִיל יִבּוֹלָם וַיִּגְעַם
47 48 לְאַרְבֶּה : יִהְרֹג בְּכֶרֶד גִּפְנִם וּשְׁקָמוֹתָם בַּחֲנַמַּל : וַיִּסְגֵּר

PSALM LXXVII. LXXVIII.

if he has shut in anger his-mercy, Selah. ¹¹ And I have said my-infirmity has been, to change the right hand ; of the Most High. ¹² I-will remember the works of Jah, for I will remember from the beginning thy marvellous. ¹³ And I have meditated on all thy work, and concerning thy works ; I-shall speak. ¹⁴ O God, in holiness thy way : what god great as God. ¹⁵ Thou, O God, hast done wonderful, thou-hast made known among the-people : thy strength. ¹⁶ Thou hast redeemed with the arm thy people, the sons of Jacob and of Joseph, Selah. ¹⁷ The waters have seen thee, O God, the waters have seen thee, and they-shall fear even the abysses ; shall be-moved. ¹⁸ The clouds ; have swelled the waters, the heavens have given a sound, even thy sharp stones shall themselves walk to and fro. ¹⁹ The sound of thy thunder in rolling rolling, lightnings-have enlightened the world ; the earth : has moved, and will tremble. ²⁰ In the sea thy way : and thy paths in many waters, and thy footsteps have not been known. ²¹ Thou hast led as cattle : thy people : by the hand : of Moses and Aaron.

PSALM LXXVIII.

¹ Understanding for Asaph, O my people :-hearken to my law ;:-incline your ear ; to the words of my mouth. ² I will open with a proverb my mouth, I-shall speak an-énigma ; from the beginning. ³ Which we have heard and have known them, and our fathers have told for us. ⁴ We shall not conceal from their sons for the generation future-who-will declare the praises ; of Jehovah and his strength and his wonders ; which he hath accomplished. ⁵ And he shall establish testimonies ; in Jacob and a law ; he has placed in Israel which he has commanded our fathers, that-they-might show them to their sons. ⁶ For the sake, the generation future to know, sons shall be-born, shall arise, and shall declare for their sons. ⁷ And they-shall place in God their hope, and they shall not forget the works of God, and his commands ; they shall keep. ⁸ And shall not be as their fathers, a generation failing and rebellious, a generation hath not directed its heart and its spirit : hath not been established God. ⁹ The sons of Ephraim arm-ed-who elevate the bow : have turned in the day of war : ¹⁰ They have not kept the covenant ; of God and in his law ; they have refused-to walk. ¹¹ And they will forget his works ; and the wonders ; which he-has shown them, ¹² The presence of their fathers he hath done wonders, in the land : of Egypt the field ; of Zoan. ¹³ He hath divided the sea, and he-shall cause them to pass over, and he hath made the waters as an heap. ¹⁴ And he shall lead them in a cloud daily, and all the night in the light of fire : ¹⁵ He hath broken the rocks in the desert, and he shall drink as the abysses ; full ; ¹⁶ And he shall bring streams from the rock, and it shall descend as the rivers ; of waters. ¹⁷ Still they shall-increase-to sin against him, that-they might provoke the Most High

PSALMUS
 LXXXVIII.
 Multiplicata
 Dei benignitas
 erga
 gentem
 filiarum
 gentium
 Hilarum
 contrarium
 mentium
 que ut dico
 suo obedi-
 dian, cum in-
 que loquen-
 tem audi-
 ant, nec in-
 credulitate,
 alii que
 peccatis
 suis ipsam
 offendant,
 et pereant,
 sicut patet
 ipsorum.

17 וְלִלְלָהּ מִלִּפְנֵי יְהוָה וְלִפְנֵי יְהוָה וְלִפְנֵי יְהוָה : כִּי מִלִּפְנֵי
 91 לְהוֹדוֹת אֱלֹהִים בְּלִילְלָהּ אֲנִי : לִבִּי מִלִּפְנֵי יְהוָה
 וְלִפְנֵי יְהוָה וְלִפְנֵי יְהוָה : כִּי מִלִּפְנֵי יְהוָה וְלִפְנֵי יְהוָה
 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 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2026 2027 2028 2029 2030 2031 2032 2033 2034 2035 2036 2037 2038 2039 2040 2041 2042 2043 2044 2045 2046 2047 2048 2049 2050 2051 2052 2053 2054 2055 2056 2057 2058 2059 2060 2061 2062 2063 2064 2065 2066 2067 2068 2069 2070 2071 2072 2073 2074 2075 2076 2077 2078 2079 2080 2081 2082 2083 2084 2085 2086 2087 2088 2089 2090 2091 2092 2093 2094 2095 2096 2097 2098 2099 2100 2101 2102 2103 2104 2105 2106 2107 2108 2109 2110 2111 2112 2113 2114 2115 2116 2117 2118 2119 2120 2121 2122 2123 2124 2125 2126 2127 2128 2129 2130 2131 2132 2133 2134 2135 2136 2137 2138 2139 2140 2141 2142 2143 2144 2145 2146 2147 2148 2149 2150 2151 2152 2153 2154 2155 2156 2157 2158 2159 2160 2161 2162 2163 2164 2165 2166 2167 2168 2169 2170 2171 2172 2173 2174 2175 2176 2177 2178 2179 2180 2181 2182 2183 2184 2185 2186 2187 2188 2189 2190 2191 2192 2193 2194 2195 2196 2197 2198 2199 2200 2201 2202 2203 2204 2205 2206 2207 2208 2209 2210 2211 2212 2213 2214 2215 2216 2217 2218 2219 2220 2221 2222 2223 2224 2225 2226 2227 2228 2229 2230 2231 2232 2233 2234 2235 2236 2237 2238 2239 2240 2241 2242 2243 2244 2245 2246 2247 2248 2249 2250 2251 2252 2253 2254 2255 2256 2257 2258 2259 2260 2261 2262 2263 2264 2265 2266 2267 2268 2269 2270 2271 2272 2273 2274 2275 2276 2277 2278 2279 2280 2281 2282 2283 2284 2285 2286 2287 2288 2289 2290 2291 2292 2293 2294 2295 2296 2297 2298 2299 2300 2301 2302 2303 2304 2305 2306 2307 2308 2309 2310 2311 2312 2313 2314 2315 2316 2317 2318 2319 2320 2321 2322 2323 2324 2325 2326 2327 2328 2329 2330 2331 2332 2333 2334 2335 2336 2337 2338 2339 2340 2341 2342 2343 2344 2345 2346 2347 2348 2349 2350 2351 2352 2353 2354 2355 2356 2357 2358 2359 2360 2361 2362 2363 2364 2365 2366 2367 2368 2369 2370 2371 2372 2373 2374 2375 2376 2377 2378 2379 2380 2381 2382 2383 2384 2385 2386 2387 2388 2389 2390 2391 2392 2393 2394 2395 2396 2397 2398 2399 2400 2401 2402 2403 2404 2405 2406 2407 2408 2409 2410 2411 2412 2413 2414 2415 2416 2417 2418 2419 2420 2421 2422 2423 2424 2425 2426 2427 2428 2429 2430 2431 2432 2433 2434 2435 2436 2437 2438 2439 2440 2441 2442 2443 2444 2445 2446 2447 2448 2449 2450 2451 2452 2453 2454 2455 2456 2457 2458 2459 2460 2461 2462 2463 2464 2465 2466 2467 2468 2469 2470 2471 2472 2473 2474 2475 2476 2477 2478 2479 2480 2481 2482 2483 2484 2485 2486 2487 2488 2489 2490 2491 2492 2493 2494 2495 2496 2497 2498 2499 2500 2501 2502 2503 2504 2505 2506 2507 2508 2509 2510 2511 2512 2513 2514 2515 2516 2517 2518 2519 2520 2521 2522 2523 2524 2525 2526 2527 2528 2529 2530 2531 2532 2533 2534 2535 2536 2537 2538 2539 2540 2541 2542 2543 2544 2545 2546 2547 2548 2549 2550 2551 2552 2553 2554 2555 2556 2557 2558 2559 2560 2561 2562 2563 2564 2565 2566 2567 2568 2569 2570 2571 2572 2573 2574 2575 2576 2577 2578 2579 2580 2581 2582 2583 2584 2585 2586 2587 2588 2589 2590 2591 2592 2593 2594 2595 2596 2597 2598 2599 2600 2601 2602 26

PSALM LXXV. LXXVI. LXXVII.

Selah. ⁵ I have said to the foolish, you will not be-foolish, and to the-wicked, you-will not exalt the horn: ⁶ You will not lift on high your horn: will you speak with a hard neck? ⁷ Because not from the east and from the west, and not from the desert of the mountains. ⁸ For God the judge, he-shall humble one, and one he-shall exalt. ⁹ For a cup; in the hand; of Jehovah, and wine red, full of mixture, and he-shall pour from it even the dregs of it, they shall suck, and all the-wicked of the earth shall drink. ¹⁰ And I-shall declare for an age, I will give praise, for the God of Jacob. ¹¹ And all the horns: of the-wicked I will break, the horns: of the just shall be-exalted.

PSALM LXXVI.

¹ To the conqueror, upon Neginoth; a psalm for Asaph, a song. ² God known in Judah, in Israel his name great. ³ And shall be in Salem his tabernacle; and his habitation; in Zion. ⁴ There he hath broken the arrows of the bow: the shield, the sword; and the war; Selah. ⁵ Thou splendid, strong before mountains of prey. ⁶ The-strong of heart shall spoil themselves, they have slept their sleep; and all their men of strength have not found their hands: ⁷ From thy rebuke; O God of Jacob, has been cast into a deep sleep, the chariot, and the horse. ⁸ Thou dreaded, thou, who shall stand for thy face, from this time thy anger, ⁹ From the heavens thou-hast caused to hear judgment, the earth: shall fear, and has been-quiet. ¹⁰ When-thou shalt rise for judgment, O God, that-thou-mayest save all the-humble of the earth: Selah. ¹¹ For the wrath; of man shall praise thee, the remainder of wrath; thou wilt restrain. ¹² Vow and pay to Jehovah your God, all-who-surround him, they-shall bring a gift for the dreaded. ¹³ He shall cut off the spirit: of princes, dreaded by the kings of the earth:

PSALM LXXVII.

¹ To the conqueror, upon Jeduthun for Asaph, a psalm. ² My voice to God, I shall cry, my voice to God, and he-has hearkened to me. ³ In the day of my distress; the Lord I have sought my hand: night, has flowed, and will not be-quiet, my soul: has refused the comfort. ⁴ I shall remember God, and will I be-troubled? I-will speak, and shall my spirit: overwhelm itself? Selah. ⁵ I have kept the watchings; of my eyes: I have been amazed, and shall I not speak? ⁶ I have numbered the days from the beginning, the years; of ages. ⁷ I will remember my song; in the night, with my heart I-shall meditate, and my spirit: shall search. ⁸ Shall the Lord reject me for ages? and he will not add, as yet that-he might accept. ⁹ Has his mercy failed for an age? has the word failed for generation and generation? ¹⁰ Has God forgotten to pity?

PSALMI 75. 76. 77. עה עו עז

deinde ad
superbos
impiosque
in terra ho-
mines ser-
monem
convertunt.

ה סלה : אמרתי להוללים אל-תהלו ולרשעים אל-תרימו
6 קרן : אל-תרימו למרום קרנכם תדברו בצואר עתק :
7 8 כי לא ממוצא וממערב ולא ממדבר הרים : כי-אלהים
9 שפט זה ישפיל וזה ירים : כי כוס ביד-יחיה ויין חמר
מלא מסך ויגר מזה אך-שמירה ימצו וישתו כל
י רשע-יארץ : ואני אגיד לעלם אומרה לאלהי יעקב :
11 וכל-קרני רשעים אנדע תרוממנה קרנות צדיק :

PSALMUS
LXXV L.
Majestas
Dei et præ-
sens auxi-
lium erga
suos cele-
bratur, ac
extollitur.

א עז למנצח בנגינת מזמור לאסף שיר :
2 3 נודע ביהודה אלהים בישראל גדול שמו : ויהי בשלם
כ' א סוכר 4 סכו ומעונתו בציון : שמר שבר רשפיקשת מן
ה וחרב ומלחמה סלה : נאור אתה אדיר מהררי-טרף :
6 אשתוללו אבירי לב נמו שנתם ולא-מצאו כל-אנשי-
7 חיל ידיהם : מגערתך אלהי יעקב נרדם ורכב וסוס :
8 9 אתה נורא אתה ומייעמד לפניך מאז אפך : משמים
י השמעת דין ארץ יראה ושקטה : בקום-למשפט
11 אלהים להושיע כל-ענוי-ארץ סלה : כי-חמת אדם
12 תודך שארית חמת תחנר : נדרו ושלמו ליהודה
13 אלהיכם כל-סביביו יובילו שי למורא : יבצר רוח
נגידים נורא למלכי-ארץ :
עז

ידחיון קרי
PSALMUS
LXXVII.
Gratiarum
actio ob li-
berationem
ex maximis
angustiis.

א 2 למנצח על-ידי-תון לאסף מזמור : קולי אל-
3 אלהים ואצעקה קולי אל-אלהים והאזין אלי : ביום
צרתי אדני דרשתי ידי לילה נגרה ולא תפוג מאנה
4 הנחם נפשי : אזכרה אלהים ואהמיה אשיחה
ה ותתעטף רוחי סלה : אחזת שמרות עיני נפעמתי ולא
6 7 אדבר : חשבתי ימים מקדם שנות עולמים : אזכרה
נגינתי כלילה עם-לבבי אשיחה ויחפש רוחי :
8 9 הלעולמים יזנח אדני ולא-יסף לרצות עוד : האפס
י לנצח חסדו גמר אמר לדר ודר : השכח חנות אל

hast thou repulsed for an age? thy fury will smoke against the cattle: of thy pasture; ² Remember thy congregation; thou hast possessed of old, thou hast redeemed the rod: of thy heritage; that mount Zion thou hast dwelt in it.—³ Raise thy steps: for desolations; an age, all the wicked—has done evil in holiness. ⁴ Thy enemies have roared in the middle of thy assembly, they have placed their banners: signs: ⁵ Knowing as—bringing for on high in the fold of the tree axes. ⁶ And now its—carving together, with the pick-axe, and hammers; they shall break. ⁷ They have planted with fire: thy sanctuary, for the earth: they have polluted the tabernacle of thy name. ⁸ They have said their heart, we shall oppress them at once, they have burned all the synagogues of God, in the earth: ⁹ Our signs: we have not beheld, not yet a prophet, and not for us knowing time what. ¹⁰ Time what, O God, the enemy shall reproach, will the enemy despise thy name for an age? ¹¹ For why—wilt thou turn thy hand: and thy right hand; from the middle of thy bosom, restrain? ¹² And God my King, from the beginning he hath wrought—salvation; in the middle of the earth: ¹³ Thou hast broken in thy strength the sea, thou hast broken the heads of the whales upon the waters. ¹⁴ Thou hast bruised the heads of leviathan, thou wilt give him food for the people: for the desert possessors. ¹⁵ Thou hast cut off the fountain and the torrent, thou—hast dried the strong rivers. ¹⁶ For thee the day, even for thee the night, thou—hast prepared the light and the sun. ¹⁷ Thou—hast appointed all the bounds; of the earth: the summer and the winter, thou hast formed them. ¹⁸ Remember this, the enemy has reproached Jehovah, and the people: vain has despised thy name. ¹⁹ Thou wilt not give to the congregation; the soul: of thy dove, the congregation; of thy—poor, thou wilt not forget for an age.—²⁰ Have respect to the covenant; for the dark places of the earth: have been—full of the habitations; of iniquity. ²¹ The worn ashamed shall not return, the humble and the needy shall praise thy name. ²² Rise, O God, contend for thy cause, remember thy reproach; from the foolish every day. ²³ Thou wilt not forget the voice of thy enemies, the sound of those—who rise against thee, it always has ascended.

¹ To the conqueror, thou wilt not destroy, a psalm for Asaph, song. ² We—have praised for thee, O God, we have praised, and near thy name have declared thy wonders; ³ For I shall receive the assembly, I uprightly shall judge. ⁴ Melted the earth: and all its inhabitants, I will support its pillars,

תהלים עד עה. 74. 75.

- 2 זנחת לנצח יעִשָּׁן אַפְךָ בְּצֶאֱן מַרְעִיתְךָ : זִכֹּר עֲדַתְךָ plorat Vates
hoc lugubri
carrine in-
condium
Templi, va-
sationem
Urbis Sanc-
tae, divini
cultus cor-
ruptionem,
et de non
una calami-
tate, non
uno tempo-
re, conqui-
ritur.
 3 קִנִּיתָ קֹדֶם גִּאֲלַת שְׁבֹט נַחֲלַתְךָ הִרְצִיוֹן זֶה
 4 שִׁכַּנְתָּ בּוֹ : הִרִימָה פַעֲמִיךָ לְמִשְׁאֹת נֹצֵחַ כָּל-
 5 הָרָע אֲוִיב בְּקֹדֶשׁ : שֶׁאֵנוּ צוֹרֵרִיךְ בִּקְרֹב מוֹעֵדְךָ
 6 שְׁמוֹ אוֹתַתָּם אֲתוֹת : יוֹדַע כִּמְבִיא לְמַעֲלָה בִּסְבָךְ-הָ יעתה קרי
 7 עֵץ קִרְדָּמוֹת : וְעֵת פְּתוּחֶיהָ יַחַד בְּכִשְׁלִי וּכְלֻפּוֹת חיקך קרי
 8 יִהְלָמוּן : שִׁלְחוּ בָאֵשׁ מִקְדָּשְׁךָ לָאָרֶץ חָלְלוּ מִשְׁכַּן
 9 שְׁמֶךָ : אָמְרוּ בְּלִבָּם נִינֵם יַחַד שִׁרְפוּ כָל-מוֹעֲדֵי-אֵל
 10 בָּאָרֶץ : אֲתוֹתֵינוּ לֹא-דָרְאִינוּ אֵיךְ-עוֹד נִבְיֵא וְלֹא-דָאֲתָנוּ
 11 יוֹדַע עַד-מָה : עַד-מַתִּי אֱלֹהִים יַחֲרֹף צָר יִנְאֵץ אֲוִיב י
 12 שְׁמֶךָ לְנֹצֵחַ : לְמַה תִּשֵּׁב יָדְךָ וַיִּמְיֹךְ מִקְרֹב חֹוֹקְךָ
 13 כָּלָה : וְאֱלֹהִים מַלְכֵנוּ מִקְדָּם פֶּעַל יִשְׁוּעוֹת בִּקְרֹב
 14 הָאָרֶץ : אַתָּה פּוֹרֶרֶת בְּעוֹךְ יָם שִׁבְרַת רֹאשֵׁי תִנִּינִים
 15 עַל-הַמַּיִם : אַתָּה רֹצֶצֶת רֹאשֵׁי לְוִיתֵן תִּתְּנֵנוּ מֵאֵכֶל
 16 לָעַם לְצִיִּים : אַתָּה בִּקְעַת מַעֵין וְנַחֵל אַתָּה הוֹבִישַׁת טו
 17 נְהָרוֹת אֵירָתֵן : לֶךְ יוֹם אַף-לֶךְ לַיְלָה אַתָּה הַכִּינֹת
 18 מֵאוֹר וּשְׁמֶשׁ : אַתָּה הַצַּבַּת כָּל-גְּבוּלוֹת אֶרֶץ קִיִּין
 19 וַיַּחֲרֹף אַתָּה יִצְרָתָם : זִכְרֹזֶאֱת אֲוִיב חֲרָף יִהְיֶה וְעַם-
 20 נִבַּל נֶאֱצוּ שְׁמֶךָ : אֶל-תִּתֵּן לַחַיִּית נֶפֶשׁ תוֹרֵךְ חַיִּית
 21 עֲנִיִּיךְ אֶל-תִּשְׁכַּח לְנֹצֵחַ : הִבֵּט לְבַרִּית כִּי-מֵלֹאוּ כ
 22 מַחֲשֵׁי-אֶרֶץ נְאוֹת חֲמָם : אֶל-יֹשֵׁב דָּךְ נִכְלָם
 23 עֲנִי וְאֲבִיוֹן יִהְלָלוּ שְׁמֶךָ : קוֹמָה אֱלֹהִים רִבְּבָה רִבְּךָ
 24 זִכֹּר חֲרַפְתְּךָ מִנִּי-נִבַּל כָּל-הַיּוֹם : אֶל-תִּשְׁכַּח
 25 קוֹל צִרְרִיךָ שֶׁאֵנוּ קָמִיךָ עוֹלָה תָּמִיד :
 26 עַה לְמִנְצָח אֶל-תִּשְׁחַת מִזְמוֹר א
 27 לְאַסָּף שִׁיר : הוֹדִינוּ לְךָ אֱלֹהִים הוֹדִינוּ וְקִרֹּב שְׁמֶךָ
 28 סִפְרוּ נִפְלְאוֹתֶיךָ : כִּי אֶקַּח מוֹעֵד אֲנִי מִיִּשְׁרָאֵל אֲשַׁפֵּט :
 29 נִמְגִּים-אֶרֶץ וּכְרִי-שְׁבִירָה אֲנִכִּי תִכְנַתִּי עֲמוּדִיָּה

PSALMUS
 LXXV.
 Celebrant
 fideles attri-
 tum Dei
 Regnum, e-
 jusque erec-
 tionem re-
 ligioſè de-
 prædicant

shall bless him. ¹⁸ Blessed Jehovah the Lord God of Israel, for alone he has done wonders ; ¹⁹ And blessed the name of his glory for an age, and the whole earth : shall be-full of his glory, amen, and amen. ²⁰ The prayers ; of David the son of Jesse have been-ènded.

PSALM LXXIII.

¹ A psalm for Asaph, truly God good for Israel, for the-clean of heart. ² And I as a little, my feet : have slìpt, as nothing, my steps have been poured out. ³ For I have been-zealous for the-foolish ; the peace of the-wicked shall I see ? ⁴ For no chains ; for their death, and fat their strength. ⁵ In the labour of man not they, and with Adam they shall not be-wounded. ⁶ For this pride ; has encompassed them, iniquity a gárment shall cover for them. ⁷ Their eye : from fatness has gone out, the thóughts ; of the heart have transgressed. ⁸ They-shall cause to fade, they shall speak calumny with the wicked, from on high they shall speak. ⁹ They place in the heavens their mǝuth, and their tongue : shall walk in the earth. ¹⁰ For this his people :-shall rǝturn hither, and waters of plenty shall be-squeezed for them, ¹¹ And they have said, how has God known ? and is knowledge ; in the Most High ? ¹² Lo, these-wicked and-secure an age, they-have increased wealth. ¹³ Even vainly have I clǝansed my heart, and I shall wash in Innocency my hānds ; ¹⁴ And I shall be corrected every day, and my rébuke ; for the-dawn. ¹⁵ If I have declared, I will reckon as, lo, the generation of thy sons, I have violated. ¹⁶ And I shall think-to know this, labour has been in my eyes : ¹⁷ Time I shall enter to the-sanctuary of God, I shall understand for their -end ; ¹⁸ Even in slippery places ; thou wilt place for them, thou-hast made them to fall for desolations. ¹⁹ How they have been for désolation ; as quickly they have failed, they have been-cǝnsumed from terrors ; ²⁰ As a dream from-which he-has áwaked, O God, in the city ; their image thou wilt despise. ²¹ For my heart shall grieve itself, and my réims ; themselves shall be-pricked. ²² And I brutish, and I will not knǝw, beasts : I have been with thee. ²³ And I always with thee, thou wilt hold in hand : my right hand ; ²⁴ With thy cǝunsel ; thou wilt lead me, and afterwards thy glory thou wilt take me. ²⁵ Who for me in the heavens, and with thee I have not desired in the earth : ²⁶ My flesh and my heart have failed, the strength of my heart, and my portion God for an age. ²⁷ For, lo, those-who forsake thee shall perish, thou-hast cut off, all whoring from thee. ²⁸ And I access to God for me good, I have placed in the Lord Jehovah my hǝpe -to declare all thy works ;

PSALM LXXIV.

¹ Understanding for Asaph, for why, O God,

עב עג עד PSALMI 72. 73. 74.

18 יאשרהו: ברוך יהוה אלהים אלהי ישראל עשה
19 נפלאות לבדו: וברוך שם כבודו לעולם וימלא כבודו
כ את כל הארץ אמן ואמן: כלו תפלות דוד בדישו:

PSALMUS
LXXIII.

Confirmantur fideles
contra scan-
dalum ac
tentationes
a prospero
et florante
impiorum
statu in hac
vita: atque
beatitudo il-
lorum, qui
Deo indivul-
so nexu
adherent,
ascendit.

א ספר שלישי עג מזמור לאסף אך
נטיף ק' טוב לישראל אלהים לברי לבב: ואני כמעט נטוף
2 שפכו ק' רגלי כאן שפכה אשרי: כי קנאתי בהוללים שלום
3 רשעים אראה: כי אין חרצבות למותם ובריא אולם:
4 ה בעמל אנוש אינימו ועם אדם לא ינגעו: לכן ענקתמו
5 נ"א ק' גאווה יעטף שית חמס למו: יצא מחלב עינימו עברו
ענימו ק' משכיות לבב: ימיקו וידברו ברע עשק ממרום
6 ידברו: שיתו בשמים פיהם ולשונם תהלך בארץ:
7 לכן ישוב ק' 11 לכן ישוב עמו הלם ומי מלא ימצו למו: ואמרו איכה
12 ודעאל ויש דעה בעליון: הנה אלה רשעים ושלוי
13 עולם השגו חיל: אך דיק זכיתי לבבי וארחץ בנקיון
טו 14 כפי: ואהי נגוע כל היום ותוכחתי לבקרים: אם
16 אמרתי אספרה כמו הנה דור בניך בגדתי: ואחשבה
17 לדעת זאת עמל היא בעיני: עד אבוא אל מקדשי-
18 אל אבינה לאחריתם: אך בחלקות תשירת למו
19 הפלתם למשואות: איך היו לשמה כרגע ספו תמו
כ מן בלהות: כחלום מהקיץ אדני בעיר צלמם תבזה:
21 22 כי יתחמץ לבבי וכליותי אשתונן: ואני בער ולא אדע
23 בהמות הייתי עמך: ואני תמיד עמך אחות ביד ימיני:
24 כה בעצתך תנחני ואחר כבוד תקחני: מירלי בשמים
26 ועמך לא חפצתי בארץ: כלה שארי ולבני צור
27 לבבי וחלקי אלהים לעולם: כי הנה רחקך יאבדו
28 הצמתה כל זונה ממך: ואני קרבת אלהים לי טוב
שתי באדני יהוה מחסי לספר כל מלאכותיך:

PSALMUS
LXXIV.
Gemit et de-

א עד משכיל לאסף למה אלהים

PSALM LXXI. LXXII.

all thy praise ; ¹⁵ My mouth shall declare thy righteousness ; all the day, thy salvation ; for I have not known the numbers ; ¹⁶ I will enter in the-strength ; of the Lord Jehovah, I-will record thy righteousness ; for alone. ¹⁷ O God, thou hast taught me from my youth, and time, lo, I-shall announce thy wonders ; ¹⁸ And even to old age ; and hoariness ; O God, thou wilt not forsake me, time I-shall declare thine arm ; for the generation, for all they shall come thy strength ; ¹⁹ And thy righteousness ; O God, to high that thou hast made-great ; God, who as thou ? ²⁰ Who-hast showed me difficulties ; numerous ; and evils ; thou wilt turn, thou wilt revive me, and from the abysses ; of the earth : thou wilt turn, thou wilt raise me. ²¹ Thou wilt increase my greatness ; and thou wilt surround me, thou wilt comfort me. ²² Even I will praise thee, by the instrument nebel, thy truth ; my God I will sing to thee on the harp, Holy of Israel. ²³ My lips ; shall exult, for I shall sing for thee, and my soul : which thou hast redeemed. ²⁴ Even my tongue : all the day shall meditate thy righteousness : for they shall be-ashamed, for they have been-confounded—who seek my hurt ;

PSALM LXXII.

¹ For Solomon, O God, thy judgments give for the king, and thy righteousness ; for the son of the king. ² He will judge thy people : in righteousness, and thy-poor in judgment. ³ The mountains shall bring peace for the people, and the hills ; in righteousness. ⁴ He will judge the-poor of the people, he-will save for the sons of the needy, and he will break the calumniator : ⁵ They shall fear thee, with the sun and for the face of the moon, generation of generations. ⁶ He shall descend as a shower upon the mown grass, as showers the watering of the earth : ⁷ In his days the just shall flourish, and a multitude of peace, time moon not. ⁸ And he shall rule from sea to sea, and from the river to the ends of the earth : ⁹ For his face the dwellers of the desert shall fall, and his enemies shall lick the dust. ¹⁰ The kings of Tarshish and of the islands shall bring a gift ; the kings of Sheba and Seba-shall present an offering. ¹¹ And all the kings shall bend themselves for him, all the nations shall serve him. ¹² For he-shall deliver the needy crying, and the poor, and no helper for him. ¹³ He shall spare upon the tender and the needy, and the souls : of the-poor he-will save. ¹⁴ From guile and from iniquity he shall redeem their soul : and shall be-precious their blood in his eyes : ¹⁵ He shall live, and thou wilt give for him from the gold of Sheba, and he himself will entreat for him continually, all the day he will bless him. ¹⁶ Shall be a piece ; of corn in the earth : in the tops of the mountains, and his fruit shall wave as Lebanon, and they-shall flourish from the city ; as the grass of the earth : ¹⁷ His name shall be for an age for the face of the sun, his name shall continue, and shall bless themselves in him, all nations

כל-תהלתך : פי יספר צדקתך כל-היום תשועתך טו
 כילא ידעתי ספרות : אבוא בגברות אדני יהוה אזכיר 16
 צדקתך לבדך : אלהים למדתני מנעורי ועד-הנה אניד 17
 נפלאותיך : וגם עד-זקנה ושיבה אלהים אל-תעזבני 18
 עד-אניד זרועך לדור לכל-יבוא גבורתך : וצדקתך 19
 אלהים עד-מרום אשר-עשית גדלות אלהים מי-כמוך :
 אשר הראיתנו צרות רבות ורעות תשוב תחיינו כ
 ומתהומות הארץ תשוב תעלנו : תרב גדלתי ותסב 21
 תנחמני : גם-אני אודך בכל-ינבל אמתך אלהי 22
 אזמרה לך בכנור קדוש ישראל : תרננה שפתי כי 23
 אזמרה-לך ונפשי אשר פדית : גם-לשוני כל-היום 24
 תהנה צדקתך כי-בשו כי-חפרו מבקשי רעתי :

חראיתי
 קרי
 תחייני קרי
 תעלני קרי

עב לשלמה אלהים משפטיו למלך תן א
 וצדקתך לבן-מלך : ידון עמך בצדק וענייך במשפט : 2
 ישאו הרים שלום לעם וגבעות בצדקה : ישפט עניי-עם 3 4
 וישוע לבני אביו וידכא עושק : ייראוך עם-שמש ולפני ה
 ירח דור דורים : ירד כמטר על-גו כרביבים וזחף 6
 ארץ : יפרח-כימיו צדיק ורב שלום עד-בלי ירח : וירד 7 8
 מים עדיים ומנהר עד-אפסי-ארץ : לפניו יכרעו ציים 9
 ואיביו עפר ילחכו : מלכי תרשיש ואיים מנחה ישיבו י
 מלכי שבא וסבא אשכר יקריבו : וישתחוו-לו כל- 11
 מלכים כל-גוים יעבדוהו : כי-יציל אביון משוע ועני 12
 ואין-עזר לו : יחס על-דל ואביון ונפשות אביונים 13
 וישוע : מתוך ומחמם יגאל נפשם וייקר דמם בעיניו : 14
 ויחי ויתן-לו מזהב שבא ויתפלל בעדו תמיד כל-היום טו
 יברכנהו : יהי פס-תבר בארץ בראש הרים ירעש 16
 כלבנון פרו ויציצו מעיר בעשב הארץ : יהי שמו 17
 לעולם לפני-שמש ינון שמו ויתברכו-בו כל-גוים

PSALMUS
 LXXII.
 Describit
 magnitudi-
 nem, justi-
 tiam, et fe-
 licitatem
 Regni Mes-
 sie, veri
 Salomonis :
 ejusque ad-
 ventum et
 prosperos
 successus
 intimis de-
 sideriis ex-
 petit.

PSALM LXIX. LXX. LXXI.

of-life ; and with the-just they shall not be-written. ³⁰ And I humble and grieving, thy salvation ; O God, will exalt me. ³¹ I will praise the name of God with a s'ng, and I will magnify it with praise ; ³² And will be better for Jehovah before an ox, a calf having horn : having hoofs ; ³³ The-humble have s'een and shall rejoice—who seek God, and your heart shall live. ³⁴ For Jehovah has listened to the-n'edy, and his-bound he has not despised. ³⁵ Shall praise him the heavens and the earth : the seas and all creeping in them. ³⁶ For God-will s'ave Zion, and will build the cities ; of Judah, and they will dwell there and will possess it. ³⁷ And the seed of thy servants shall inherit it, and they—who love thy name shall dwell in it.

PSALM LXX.

¹ To the conqueror, for David, that-he might remember. ² God that-he may r'scue me, Jehovah to my assistance ; hasten. ³ They shall be-âshamed and shall blush—who seek my soul : they shall tûrn backwards, they shall be-confounded—who desire my hûrt ; ⁴ They shall be-turned for a reward of their shâme ; who-say-well, well. ⁵ They-shall be-glâd, and they shall rejoice in thee—who-seek thee, and they shall say always, the Lord shall be-magnified,—who love thy salvation ; ⁶ And I humble and needy, O God, hasten for me, my help and my deliverer, thou, O Jehovah, wilt not delay.

PSALM LXXI.

¹ In thee, O Jehovah, I have trusted, I shall not be-âshamed for an age. ² In thy righteousness ; thou-wilt r'scue me, and wilt deliver me, incline to me thine ear ; and-s'ave me. ³ Be for me for a rock of dwelling—to enter daily, thou hast cômmanded—to-s'ave me, because my rock and my fortress ; thou. ⁴ O God, rescue me from the hand : of the wicked, from the hand : of the perverse and violent. ⁵ For thou my h'ope, O God, Jehovah, my trust from my youth. ⁶ Upon thee I have been supported from the womb ; from b'wels of my mother thou my taker, in thee my praise ; c'ntinuallly. ⁷ As a wonder I have b'een for many, and thou my h'elp str'ong. ⁸ My mouth shall be-full of thy praise ; all the day thy glory ; ⁹ Thou-wilt not cast me off, for the time of old age, as my str'ngth has f'ailed, thou wilt not leave me. ¹⁰ For my enemies have spoken against me, and—who observe my soul : they have been c'ounselled together.—¹¹ To say, God hath forsaken him, pursue and seize him, for none-d'elivering. ¹² O God, thou wilt not be-far from me, my God, for my help ;—hâsten. ¹³ They shall be-âshamed, the adversaries of my soul : shall perish, they shall be-c'covered disgrace ; and shame ;—who seek my hûrt ; ¹⁴ And I always will hope, and I-will add upon

ל חיים ועם צדיקים אליכתבו : ואני עני וכואב ישועתך
 31 אלהים תשגבני : אהללה שם-אלהים בשיר ואגדלנו
 32 בתודה : ותיטב ליהוה משור פר מקן כפרים :
 33-34 ראו ענוים ישמחו דרשי אלהים ויחי לבנכם : כי-
 שמע אל-אביונים יהוה ואת-אסיריו לא בזה :
 36 לה יהללוהו שמים וארץ ימים וכל-רמש בם : כי
 אלהים יושע ציון ויבנה ערייהודה וישבו שם וירשוה :
 37 וזרע עבדיו ויחלוה ואהבי שמו ישכנו-בה :

PSALMUS
 L X X.
 Oratio Da-
 vidis ac fi-
 delium quo-
 rumcun-
 que, opem
 Dei expos-
 centium.

א 2 ע למנצח לדוד להזכיר : אלהים
 3 להצילני יהוה לעזרתי חושה : יבשו ויחפרו מבקשי
 4 נפשי יסגו אחר ויכלמו חפצי רעתי : ישובו על-
 ה עקב בשתם האמרים האח האח : ישישו
 וישמחו בך כל-מבקשיך ויאמרו תמיד יגדל
 6 אלהים אהבי ישועתך : ואני עני ואביון אלהים חושה-
 לי עזרי ומפלט אתה יהוה אל-תאחר : עא

PSALMUS
 L X X I.
 David orat,
 ut Deus sibi
 ope et gra-
 tia sua adsit
 in senectu-
 te : ejusque
 misericor-
 diam erga
 sese prædi-
 cat.

א 2 בך-יהוה חסיתי אל-אבושה לעולם : בצדקתך
 3 תצילני ותפלטני הטה-אלי אונך והושיעני : היה לי
 לצור מעון לבוא תמיד צוית להושיעני כיסלעי
 4 ומצודתי אתה : אלהי פלטני מיד רשע מכף מעול
 ה וחומץ : כי-אתה תקותי אדני יהוה מבטחי מנעורי :
 6 עליך נסמכתי מבטן ממעי אמי אתה גווי בך תהלתי
 7 8 תמיד : כמופת הייתי לרבים ואתה מחסיעני : ימלא
 9 פי תהלתך כל-היום תפארתך : אל-תשליכני לעת
 י זקנה ככלות כחי אל-תעזבני : כי-אמרו אויבי לי
 11 ושמרי נפשי נועצו יחדו : לאמר אלהים עזבו רדפו
 12 ותפשוהו כי-אין מציל : אלהים אל-תרחק ממני אלהי
 13 לעזרתי חישה : יבשו וכלו שטני נפשי יעטו חרפה
 14 וכלמה מבקשי רעתי : ואני תמיד איחל והוספתי על-

הושה קרי

To the conqueror, upon Sosanin, for David. ²—Save me, O God, for the waters have entered my soul : ³ I have sunk in mire of an abyss, and not-standing, I have come into the deeps of waters, and the billow ; has inundated me ; ⁴ I have been-weary with my crying, dried my throat, mine eyes : have failed-hoping for my God. ⁵ They have been-multiplied before the hairs : of my head—who hate for nought, they have strengthened, my enemies-spoiling me, for nought, what I have not taken, then I-shall return. ⁶ O God, thou hast known my foolishness ; and my faults ; from thee have not been concealed ; ⁷ They shall not be-ashamed in me, expecting thee, O Lord, Jehovah of armies, they shall not be-ashamed in me—who-seek thee, O God of Israel. ⁸ For on account-of thee I have borne reproach ; the confusion ; of my face has covered. ⁹ I have been a stranger for my brethren, and the sons of my mother ;—strange. ¹⁰ For the zeal ; of thy house has consumed me, and the reproaches ; of those—who reproach thee have fallen upon me. ¹¹ And I shall weep in fasting, my soul : and will be for reproaches ; to me. ¹² And I shall place for my garment sackcloth, and I shall be for them for a proverb. ¹³ They-shall speak against me—who sit in the gate, and the songs ; of the drunkards, Sechar. ¹⁴ And I my prayer ; for thee, O Jehovah, a time : of good-will, O God, in the multitude of mercies, hear me in the truth ; of thy salvation.—¹⁵ Save me from the clay, and I shall not sink, I shall be—rescued from those—who hate me, and from the depths of waters. ¹⁶ The flowing ; of waters shall not inundate me, and the deep ; will not swallow me, and the well will not close upon me its mouth. ¹⁷ Answer me, O Jehovah, for good thy mercy, according-to the multitude of thy mercies look upon me. ¹⁸ And thou wilt not hide thy face from thy servant, because difficulty for me, hasten, hear me. ¹⁹ Approach to my soul : redeem it for the sake-of my enemies, redeem me. ²⁰ Thou hast known my reproach ; and my shame ; and my disgrace, thy presence all my enemies. ²¹ Reproach ; hath worn my heart, and I have been-miserable, and I shall wait that—I might be consoled, and not, and for soothers, and not-finding me. ²² And they shall give in my food ; poison, and for my thirst they shall bear for me vinegar. ²³ Be their table for their face for a snare, and for-peace, for a stumbling-block. ²⁴ Thou wilt darken their eyes : from-sight, and their loins always-make to fall. ²⁵ Pour upon them thy wrath, and the fury of thy anger-shall seize them. ²⁶ Their palace ; shall be desolated ; in their tabernacle shall not be inhabiting. ²⁷ For whom thou hast struck they have persecuted, and to the grief of thy wounds they shall tell. ²⁸ Thou wilt give iniquity upon their iniquity, and they shall not enter in thy righteousness ; ²⁹ They shall be-blotted from the book

PSALMUS
I. X I X.
Propheta
magnum
illum Dei
SERVUM
introduit,
ejusque do-
lores et pas-
siones enar-
rat; tandem
liberatio-
nem, atque
superatā
Mundi por-
tentia Zio-
nis restitui-
tionem va-
ticipatur.

- סֵט למנצח על־שׁוֹשְׁנִים לדוד : הוֹשִׁיעֵנִי א 2
אלהים כי באו מים עד־נפש : טבעתי ביון מצולה 3
ואין מעמד באתי במעמקי־מים ושבלת שטפתי :
יגעתי בקראי נחר גרוני כלו עיני מיחל לאלהי : רבו 4 ה
משערות ראשי שנאי חנם עצמו מצמיתי איבי שקר
אשר לא־גזלתי אז אשוב : אלהים אתה ידעת לאולתי 6
ואשמותי ממך לא־נכחדו : אל־יבשו בי קוֹיךְ אדני 7
יהוה צבאות אל־יכלמו בי מבקשיך אלהי ישראל :
כיעליך נשאתי חרפה כסתה כלמה פני : מוזר הייתי 8 9
לאחי ונכרי לבני אמי : כִּי־קנאת ביתך אכלתני י
וחרפות חורפיך נפלו עלי : ואבכה בצום נפשי ותהי 11
לחרפות לי : ואתנה לבושי שק ואהי להם למשל : 12
ישיחו בי יִשְׁבִי שַׁעַר ונגינות שותי שכר : ואני תפלתי־ 14 15
לך יהוה עת רצון אלהים ברכ־חסדך ענני באמת
ישעך : הצילני מטיט ואל־אטבעה אנצלה משנאי טו
וממעמקי־מים : אל־תשטפני שבלת מים ואל־ 16
תבלעני מצולה ואל־תאטר־עלי באר פיה : ענני יהוה 17
כִּי־טוב חסדך כרב רחמין פנה אלי : ואל־תסתר 18
פניך מעבדך כִּי־צר־לי מהר ענני : קרבה אל־נפשי 19
גאלה למען איבי פדני : אתה ידעת חרפתי ובשתי כ
וכל־מתי נגדך כל־צוררי : חרפה שברה לבי ואנושה 21
ואקוה לנוד ואין ולמנחמים ולא מצאתי : ויתנו בברותי 22
ראש ולצמאי ישקוני חמץ : יהי־שלחנם לפניהם לפח 23
ודשׁוֹמִים למוקש : תחשכנה עיניהם מראות 24
ומתניהם תמיד המעד : שפך־עליהם זַעֲמָךְ וחרון אפך כה
ישיגם : רנה־יִטְרֹתָם נשמה באהליהם אל־יהי יִשָּׁב : 26
כִּי־אתה אשר־הכית רדפו ואל־מכאוב חלליך יספרו : 27
תנה־עון על־עונם ואל־יבאו בצדקתך : ימחו מספר 28 29

PSALM LXVIII.

O God, thy heritage ; and wearied ; thou hast established it. ¹¹ Thy congregation ; has dwelt in it, thou hast prepared of thy goodness ; for the poor, O God. ¹² The Lord shall give the word of declarers ; the army great. ¹³ Kings of armies shall wander, they shall wander and the female ; of the house will divide the spoil. ¹⁴ Though ye shall sleep among pots, as the wings : of a dove ; covered with silver, and her wings ; with yellow gold. ¹⁵ When—the omnipotent separated kings in her, snow in Salmon, ¹⁶ The hill of God the hill of Bashan, a mountain of mountains the hill of Bashan. ¹⁷ For why do ye leap, O ye mountains of mountains ? God hath desired this mountain—to possess it, even Jehovah will dwell in it for an age. ¹⁸ The chariot of the Lord—many thousands : repeated, God among them, Sinai in holiness. ¹⁹ Thou hast ascended on high, thou hast taken captive captivity, thou hast received gifts for Adam, and even rebels, that—thou might dwell ; Jah God. ²⁰ Blessed Lord, day, day, he shall load for us, God our salvation ; Selah. ²¹ That God for us God, for—salvation ; and for Jehovah the Lord for death the—going forth ; ²² Even God will wound the head of his enemies, the vortex of the hair of walking himself in his—guilt. ²³ The Lord hath said from Bashan, I will bring back, I will bring back, from the depths ; of the sea. ²⁴ For the sake thou wilt dip thy foot : in the blood and the tongue : of thy dogs, from enemies and from him. ²⁵ They have beheld thy goings, O God, the goings of my God, my King in holiness. ²⁶ The singers preceded, then the strikers on instruments ; in the middle, young women ; of timbrels. ²⁷ In the assemblies ; bless Jehovah, the Lord from the fountain of Israel. ²⁸ There little Benjamin has directed them, the princes of Judah, their assembly ; the princes of Zebulun, the princes of Naphthali : ²⁹ Thy God has commanded thy strength, strengthen, O God, what thou hast wrought for us. ³⁰ From thy temple at Jerusalem for thee, kings—have brought gifts. ³¹ Blame the assembly ; of the cane, the congregation ; of bulls with the calves of the people : every one has subjected himself, with pieces of silver, disperse the people : they will desire wars. ³² The lords shall come from Egypt, Ethiopia will stretch out her hands : for God. ³³ Ye kingdoms of the earth :—sing for God, praise the Lord, Selah. ³⁴ That—he may ride upon the heavens of heavens of old, lo, he shall give with a voice, a voice of strength. ³⁵ Give strength for God, upon Israel, his—magnificence ; and his strength in the heavens. ³⁶ Dreaded God, from thy holiness, the God of Israel, he has given strength and—fortitude for the people : Blessed God.

PSALM LXVI LXVII LXVIII.

¹⁰ O God, thou hast tried us as silver is tried. ¹¹ Thou hast brought us into the net ; thou hast placed pressure ; on our loins. ¹² Thou hast caused man to ride over our head, we have come into fire : and water, thou wilt lead us for a refreshed. ¹³ I will enter thy house with whole burnt offerings ; I shall render to thee my vows. ¹⁴ Which my lips ; have declared and my mouth has spoken in difficulty for me. ¹⁵ Whole burnt offerings ; of fat I will offer for thee, with the perfume ; of rams, I will make oxen with he goats, Selah. ¹⁶ Come, hear, and I will tell all—who fear God, what he hath done for my soul : ¹⁷ To him, my mouth I have cried, and he has been exalted with my tongue : ¹⁸ Iniquity if I have regarded in my heart, the Lord will not hear. ¹⁹ But God has heard me, he has attended to the voice of my prayer ; ²⁰ Blessed God who hath not turned aside my prayer ; and his mercy from me.

PSALM LXVII.

¹ To the conqueror, on Neginoth ; a psalm a song. ² God will pity us, and bless us, and will enlighten his face, for us, Selah. ³ That they may know in the earth : thy way : in all the nations thy salvation. ⁴ The people : shall praise thee, O God, all the people : shall praise thee. ⁵ They shall be glad, and the nations shall shout, for thou wilt judge the people : in righteousness and the nations in the earth : thou wilt lead them, Selah. ⁶ The people : shall praise thee, O God, all the people : shall praise thee. ⁷ The earth : shall give her fruit, God shall bless us, our God. ⁸ God shall bless us, and shall fear him all the ends of the earth :

PSALM LXVIII.

¹ To the conqueror, for David, a psalm a song. ² God will arise, and shall be scattered his enemies, and his haters shall flee from his face. ³ As smoke has been driven, thou wilt drive, as wax has melted from the face of fire : the wicked shall perish from the face of God. ⁴ And the just shall rejoice, they shall be glad for the face of God, and they shall exult with joy. ⁵ Give praise for God, praise his name, exalt him that rides in the darkness ; in Jah his name, and exult for his face. ⁶ A father of the fatherless, and the judge of the widow ; God in his dwelling of holiness. ⁷ God making to dwell darlings in house, leading out the bound in prosperity ; even rebels have possessed dryness. ⁸ O God, when thou hast gone forth, for the face of thy people : when thou walkest through the desert, Selah. ⁹ The earth : has trembled, even the heavens have dropped from the face of God, this Sinai from the face of God, the God of Israel. ¹⁰ Rain of liberality ; thou wilt sprinkle,

אלהים צרפתנו כצִרְף־כֶּסֶף: הִבֵּאתָנוּ בַּמִּצֹּדֶה שְׁמֵת¹¹
 מוֹעֵקָה בַּמִּתְנִינוּ: הִרְכַּבְתָּ אֶנוֹשׁ לְרֹאשׁנוּ בָּאֵשׁ¹²
 וּבַמִּים וּתְּוֹצִיאֵנוּ לָרֹוּיָה: אֲבֹא בִּיתְךָ בְּעוֹלוֹת אֶשְׁלֵם לָךְ¹³
 נִדְרֵי: אֲשֶׁר־פָּצוּ שִׁפְתֵי וּדְבַר־פִּי בִצְרִלִי: עֲלוֹת¹⁴ טו
 מִחִים אֶעֱלֶה־לָּךְ עִם־קִטְרֵת אֵילִים אַעֲשֶׂה בְּקֶר עֵם־^{ט"א מִחִים}
 עֲתוּדִים סֵלָה: לְכוּ־שִׁמְעוּ וְאִסְפְּרָה כְּלִי־רֵאִי אֱלֹהִים¹⁶
 אֲשֶׁר עָשָׂה לְנַפְשִׁי: אֵלֹו פִּיר־קִרְאָתִי וְרוֹמֵם תַּחַת¹⁷
 לְשׁוֹנִי: אֲוֹן אִסְדֵּר־אִתִּי לְבָבִי לֹא יִשְׁמַע אֲדִנִּי: אֲכֹן¹⁸
 שִׁמְעֵ אֱלֹהִים הַקָּשִׁיב בְּקוֹל תַּפְלָתִי: כְּרוֹךְ אֱלֹהִים כ
 אֲשֶׁר לֹא־הִסִּיר תַּפְלָתִי וַחֲסָדוֹ מֵאִתִּי: סו

לִמְנַצַּח בְּנִינִתָּ מִזְמוֹר שִׁיר: אֱלֹהִים יַחֲנֹנוּ א²
 וּיְבָרְכֵנוּ יֵאֵר פָּנָיו אֶתָנוּ סֵלָה: לְדַעַת בְּאַרְץ דֶּרֶךְ³
 בְּכָל־גּוֹיִם יִשְׁוֹעַתְךָ: יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים⁴
 כֹּלֵם: יִשְׁמַחוּ וְיִרְנְנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל⁵
 וְלְאֻמִּים בְּאַרְץ תִּנְחֵם סֵלָה: יוֹדוּךָ עַמִּים אֱלֹהִים⁶
 יוֹדוּךָ עַמִּים כֹּלֵם: אֶרֶץ נִתְּנָה יִבֹּלֶה יְבָרְכֵנוּ אֱלֹהִים⁷
 אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים וְיִירָאוּ אוֹתוֹ כָּל־אֲפִסֵּי־אֶרֶץ: ⁸

סח לִמְנַצַּח לְדוֹד מִזְמוֹר שִׁיר: יְקוֹם א²
 אֱלֹהִים יִפְּצוּ אוֹיְבָיו וְיִנּוֹסוּ מִשְׁנָאֵיו מִפָּנָיו: כְּהִנֵּדֶךָ³
 עֵשֶׂן תִּנְדֹּף כְּהֵמָּה דוֹנֵג מִפָּנֵי־אֵשׁ יִאֲבֹדוּ רָשָׁעִים מִפָּנֵי⁴
 אֱלֹהִים: וְצִדִּיקִים יִשְׁמַחוּ יַעֲלִצוּ לִפְנֵי אֱלֹהִים וְיִשְׁיִשׁוּ⁵
 בְּשִׂמְחָה: שִׁירוּ לְאֱלֹהִים זִמְרוּ שְׁמוֹ סֵלָה לְרִכְבָּה⁶
 בְּעֶרְבֹרֶת בֵּיה שְׁמוֹ וְעִלְזוּ לִפְנָיו: אֲבִי יִרְתוּמִים וְדִין⁷
 אֲלִמְנוֹת אֱלֹהִים בַּמַּעֲוֵן קִדְּשׁוּ: אֱלֹהִים מוֹשִׁיב יְחִידִים⁸
 בֵּיתָה מוֹצִיא אֲסִירִים בְּכוֹשֵׁרוֹת אֶךְ־סוֹרְרִים שְׁכֵנוֹ⁹
 צַחִיחָה: אֱלֹהִים בְּצִאתְךָ לִפְנֵי עַמְּךָ בַּצֶּדֶךְ בִּישִׁמוֹן¹⁰
 סֵלָה: אֶרֶץ רַעֲשָׂה אֶף־שָׁמַיִם נִטְפוּ מִפָּנֵי אֱלֹהִים זֶה¹¹
 סִינֵי מִפָּנֵי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל: גִּשְׁם נִדְבוֹת תִּנְּפֵךְ י

בִּכְ"א נו"ת
 PSALMUS
 L X V I I.
 Orat Deum,
 ut cæteris
 gentibus salu-
 tem et cog-
 nitionem
 sui imperi-
 atur, id-
 que illum
 effecturum
 esse prædi-
 cit.

PSALMUS
 L X V I I I.
 Inducuntur
 fideles, ver-
 bis magnifi-
 centissimis,
 prædican-
 tes potenti-
 am et benigni-
 tatem Dei
 tum olim
 exhibitam
 in populo
 suo, tum
 imprimis
 in erectione
 Regni sui
 inter me-
 dios hostes
 eorumque
 prodigatio-
 ne.

for them, a word of evil, they shall declare that—they may hide néta, they have said, who shall behold for us? ⁷ Iniquities; shall be—searched, they have finished the scrutiny from searching, and the inward of man, and the heart deep. ⁸ God shall dart at them arrow suddenly, their stripes; have been. ⁹ And they—shall cause them to stumble upon themselves, their tongue: all themselves shall flee, seeing in them. ¹⁰ And all men shall fear, and—shall declare the work of God, and his work, they—shall understand. ¹¹ The just shall rejoice in Jehovah, and they have hoped in him, and all themselves—upright of heart shall glory.

PSALM LXV.

¹ To the conqueror a Psalm for David a Sông. ² For thee silence; praise; O God, in Zion and for thee, shall be—rendered the vow. ³ Hearing prayer; to thee all flesh shall come. ⁴ Words of iniquity have prevailed from me. Our transgressions thou wilt expiate them. ⁵ O the—blessedness thou wilt chuse, and thou wilt advance, he shall dwell in, thy courts: he has been satisfied with the goodness of thy house, of thy holy temple.—⁶ Dreaded in righteousness thou wilt answer us, O God, of our salvation, the hope of all the ends of the earth: and of the water—distant. ⁷ Strengthening the mountains with his power; he has been girded with strength;—⁸ Restraining the sound of the waters, the sound of their waves, and the tumult of the people. ⁹ The inhabitants of the ends shall fear, from thy signs: the—outgoing of the dawn and of the evening thou—wilt make to rejoice. ¹⁰ Thou hast visited the earth: and thou wilt drénch it full, thou wilt enrich it, the river of God, full of waters, thou wilt prepare their corn, for thus thou wilt prepare it. ¹¹ Her ridges refreshed, thou hast descended her trench with showers, thou wilt soften it, the budding thou wilt bless. ¹² Thou hast crowned the year; of thy goodness; and thy footpaths shall drop fatness. ¹³ The pastures of the desert shall drop, and exultation the hills; shall be—girded. ¹⁴ The pastures shall be—covered cattle: and the vallies shall be—overwhelmed corn, they themselves shall shout even they—shall sing.

PSALM LXVI.

¹ To the conqueror, a Sông a Psalm—Praise for God all the earth. ² Sing the glory of his name, tell the glory of his praise; ³ Say to God how dreaded thy works, in the greatness of thy strength thy enemies for thee shall be—denied. ⁴ All of the earth: shall bend themselves for thee, they shall praise for thee, they shall praise thy name. Selah. ⁵ Come and behold the works; of God, dreaded work; upon the sons of Adam. ⁶ He hath turned the sea for dryness, in the river they shall pass on foot: there we shall be—glad in him. ⁷ He has ruled in his strength; an age, his eyes: shall look upon the nations, the rebels—shall not be—exalted, for them. Selah. ⁸ Bless, O ye people, our God, and—cause to hear the voice of his praise; ⁹ Who hath placed our soul: in—life; and hath not granted—to move our foot: ¹⁰ For thou hast proved us, O God,

לְמוֹ דְּבַר רַע יִסְפְּרוּ לְטִמּוֹן מִקִּישִׁים אָמְרוּ מִי יִרְאֶה-
 7 לְמוֹ: יַחֲפִיזוּ-עוֹלֹת תִּמְנוּ חֶפֶז מַחֲפֵז וְקִרְבַּי אִישׁ וְלֹב
 8 9 עֵמֶק: וִירֵם אֱלֹהִים חֵץ פֶּתַאֵם הִיוּ מִכּוֹתָם: וַיִּכְשִׁילֵהוּ
 י עֲלִימוֹ לְשׁוֹנָם יִתְנוּדְדוּ כִלְ-רֵאָה בָּם: וַיִּירָאוּ כָל-אָדָם
 11 וַיִּגִּידוּ פֶּעַל אֱלֹהִים וּמַעֲשָׂהוּ הַשְׂכִּילוּ: יִשְׂמַח צַדִּיק
 א בִּיהוָה וַחֲסֵה בּוֹ וַיִּתְהַלֵּל כָּל-יִשְׂרָאֵל: סה לְמִנְצָח
 2 מִזְמוֹר לְדָוִד שִׁיר: לֵךְ דְּמִיָּה תִּהְלֶה אֱלֹהִים בְּצִיּוֹן וְלֵךְ
 4 5 יִשְׁלֵם-נֹדֶר: שִׁמְעַ תְּפִלָּה עֲדִיד כָּל-כִּשֵׁר יִבְּאוּ: דְּבַר
 הַ עֲוֹנֹת גִּבְרוּ מִנִּי פִשְׁעֵינוּ אֵתָּה תִּכְפֹּר: אִשְׁרֵי תִּבְחַר
 וְתִקְרַב יִשְׁכֵּן חֲצִירֶיךָ נִשְׁבַּעָה בְּטוֹב בֵּיתְךָ קֹדֶשׁ הֵיכָלְךָ:
 6 נֹרָאוֹת בְּצַדִּיק תַּעֲנֶנּוּ אֱלֹהֵי יִשְׁעֵנוּ מִבְּטַח כָּל-קְצוֹי-אֶרֶץ
 7 8 וַיִּם רַחֲקִים: מִכֵּין הָרִים בִּכְחוֹ נֶאֱזַר בְּגִבּוֹרָה: מִשְׁבִּיחַ
 9 שְׁאוֹן יָמִים שְׁאוֹן גְּלִיהֶם וְהִמּוֹן לְאֻמִּים: וַיִּירָאוּ יֹשְׁבֵי קְצוֹת
 י מֵאוֹתָרֶיךָ מוֹצֵאֵי בָקָר וְעֹרֵב תִּרְנִין: פִּקְדַת הָאָרֶץ
 וְתִשְׁקָקָה רַבַּת תַּעֲשֶׂרנָה פֶּלֶג אֱלֹהִים מֵלֹא מִים תִּכֵּן
 11 דָּגָם כִּי-כֵן תִּכְנֶנָּה: תִּלְמִיָּה רוּחַ נַחַת גְּדוּדָה בְּרִיבֹנִים
 12 תִּמְוֹגְגָנָה צִמְחָה תִּבְרֹךְ: עֹטֶרֶת שְׁנַת טוֹבֶתְךָ וּמַעְגְלֶיךָ כ"א תִּמְגְּנָנָה
 13 יִרְעֻפוּן דָּשֵׁן: יִרְעֻפוּ נְאוֹת מִדְּבַר וְגִיל גִּבְעוֹת תַּחֲגֹרְנָה:
 14 לִבְשׁוֹ כְּרִים הֲצִאוּ וְעִמְקִים יַעֲטֹפוּ-כִּר יִתְרוּעְעוּ אֶף-יִישִׁירוּ:
 2 א סו לְמִנְצָח שִׁיר מִזְמוֹר הֲרִיעוּ לְאֱלֹהִים כָּל-הָאָרֶץ: זָכְרוּ
 5 כְּבוֹד-שְׁמוֹ שִׁימוּ כְבוֹד תִּהְלֶתוּ: אָמְרוּ לְאֱלֹהִים מַה-
 4 נֹרָא מַעֲשֶׂיךָ בְּרַב עֹזְךָ יִכַּחֲשׂוּ לָךְ אֵיבֶיךָ: כָּל-הָאָרֶץ
 הַ יִּשְׁתַּחֲווּ לָךְ וַיִּזְמְרוּ-לָךְ יִזְמְרוּ שִׁמְךָ סֵלָה: לְכוּ וּרְאוּ
 6 מַפְעָלוֹת אֱלֹהִים נֹרָא עֲלִילָה עַל-בְּנֵי אָדָם: הִפְךָ יָם
 7 לִיבֵשָׁה בְּנֹהַר יַעֲבְרוּ בְּרִגְלֵ שֶׁם נִשְׂמַחָה בּוֹ: מִשַּׁל
 בְּגִבּוֹרָתוֹ עוֹלָם עֵינָיו בְּגוֹיִם תַּצְפִּינָה הַסּוֹרְרִים אֱלִי-יִרְאֵמוּ
 8 לְמוֹ סֵלָה: בְּרַכּוּ עַמִּים אֱלֹהֵינוּ וְהִשְׁמִיעוּ קוֹל תִּהְלֶתוּ:
 9 י הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים וְלֹא-נִתֵּן לְמוֹט רִגְלָנוּ: כִּי-בַחֲנֻתָנוּ

PSALMUS
L X V.
Hymnus
Deo dictus
ob nomen
et cultum
suum toto
orbe pro-
pagatum,
multipli-
cemque gra-
tiam et be-
neficientiam
suum, in
omnibus
mundi par-
tibus, osten-
sam.

PSALMUS
L X V I.
Universa
terra Deum
adorare et
venerari
jubetur,
propter
magnifica
opera tum
gratiae, tum
potentiae,
in ea edita

כ"א
הסריס
ירמו קרי

PSALM LXII. LXIII. LXIV.

for David. ² Surely to God, my soul silent, from him my salvation, ³ Surely he my rock, and my salvation ; my uplifting, I shall not change much. ⁴ Time how, you will contrive mischief ; against a man, you will slay, all you as a wall inclined, a hedge thrown down. ⁵ Even from his elevation ; they have counselled,—to throw down, they shall choose a lie, with their mouth they shall bless, and in their inward they shall curse, Selah. ⁶ Surely for God my soul : silent, for from him my expectation. ⁷ Surely he my rock and my salvation ; my exultation I shall not move. ⁸ Upon God my salvation and my glory, the rock of my strength and my hope in God. ⁹ Hope in him in every time : O people : pour out for his face, your heart, God a refuge for us, Selah. ¹⁰ Even vanity the sons of Adam, a lie the sons of man, in the—weighing they have ascended, they before vanity together ; ¹¹ you shall not trust in calumny and rapine, you shall not be—vain, for if substance has increased, you shall not place your heart. ¹² Once God hath declared, twice have I heard this, for strength to God. ¹³ And for thee, O God, mercy for thou wilt render for man, according—to his work.

PSALM LXIII.

¹ A song for David, when—he was in the desert of Jehudah. ² O God, my God thou, I will seek thee early, my soul : has thirsted for thee, it has desired for thee, my flesh in a land : of desert thirsty, without waters. ³ Thus in holiness I have seen thee,—to see thy strength and thy glory. ⁴ For good thy mercy before—life, my lips ; shall praise thee. ⁵ So I will bless thee in my—life ; in thy name I will lift my hands : ⁶ Thus fatness and marrow, my soul : shall be—satisfied, and lips ; of praises, my mouth shall praise. ⁷ Since I have remembered thee upon my bed, and in the watches ; I will meditate on thee. ⁸ For thou hast been a strength for me, and in the shade of thy wings : I will rejoice. ⁹ My soul : has longed after thee, in me thy right hand ; will support. ¹⁰ And they for desolation ; shall seek my soul : they shall go in the under parts of the earth : ¹¹ They shall be—torn upon the hands : of the sword, the portion ; of foxes shall be. ¹² And the king shall rejoice in God, every one shall himself rejoice who has been sworn in him, for shall be—stopped the mouth of those—who speak a lie.

PSALM LXIV.

¹ To the conqueror, a song for David. ² Hear, O God, my voice, in my prayer from the fear of the enemy, keep my—life. ³ Thou wilt hide me from the counsel of the—wicked from the assembly ;—who work iniquity : ⁴ Who have sharpened as a sword ; their tongue : they have stretched their arrow a bitter word. ⁵ That —they might hurt in—secret the perfect, suddenly they shall shoot him and shall not fear. ⁶ They shall strengthen

לדוד: אך אל־אלהים דומיה נפשי ממנו ישועתי: אך־²
 הוא צורי וישועתי משגבי לא־אמוט רבה: עד־אנה⁴
 תהותתו על־איש תרצחו כלכם כקור נטוי נדר
 הדחוי: אך משאתו יעצו להדיח ירצו כוב בפיו יברכו ה
 ובקרבם יקלל־סלה: אך לאלהים דומי נפשי כ־ממנו⁶
 תקותי: אך־הוא צורי וישועתי משגבי לא אמוט: על־⁷
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 סלה: אך הבל בני־אדם כזב בני־איש במאונים לעלות,
 המה מהבליחד: אל־תבטחו בעשק ובגול אל־תהבלו¹¹
 חיל כ־ינינו אל־תשיתו לב: אחת דבר אלהים שתים־¹²
 זו שמעתי כי עז לאלהים: ולך־אדני חסד כ־אתה¹³
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 צמאה לך נפשי כמה לך בשרי בארץ־ציה ועיף בלי־
 מים: כן בקדש חזיתך לראות עיך וכבודך: כ־טוב³
 חסדך מחיים שפתי ישבחונך: כן אברכך בחיי בשמך ה
 אשא כפי: כמו חלב ודשן תשבע נפשי ושפתי רננות⁶
 יהלל־פי: אס־זכרתך על־יצועי באשמרות אהגה־בך: ⁷
 כ־היית עזרתה לי ובצל כנפך ארנן: דבקה נפשי⁸
 אחריך בי תמכה ימינך: והמה לשואה יבקשו נפשי
 יבאו בתחתיות הארץ: יגירחו על־ידי־חרב כ־נת¹¹
 י־עלום יהיו: והמלך ישמח באלהים יתהלל כל־¹²

hominis fl-
delis, ani-
mo tran-
quilli, pla-
cidi, sereni,
atque in
sinu Dei
veluti con-
sidentis.

PSALMUS
L X I I I.
In deserto
Judæ jae-
tatus, desi-
derium in-
credibile
fructui Dei
sui decla-
rat, et con-
sideratione
præterito-
rum benefi-
ciorum
spem suam
testatur,
seque ip-
sum conso-
latur.

כ"א שועלים

הנשבע בו כי יסכר פי דובר־שקר: סד
 למנצח מזמור לדוד: שמע־אלהים קולי בשיחי מפחד א²
 אויב תצר חיי: תסתירני מסוד מרעים מרגשת פעלי³
 און: אשר שננו כחרב לשונם דרכו חצם דבר מר: ⁴
 לירות במסתרים תם פתאם ירהו ולא ייראו: יחזק־ה⁶

PSALMUS
L X I V.
Oratio fide-
lium pro
conserva-
tione ab in-
sidiis et
conspira-
tione hosti-
um suorum

from the lie, they shall declare. ¹⁴ Consume them in wráth ; consume, and not they, and they have known, for Jehovah has ruled in Jacob for the ends of the earth : Selah. ¹⁵ They shall rëturn for the evening, they shall bark as a dog, and shall surround the city ; ¹⁶ They shall wander that—they may eat, if they shall not be—satisfied, and they shall mürmur. ¹⁷ And I will praise thy strength, and I will celebrate, for the dawn thy mercy, for thou hast bëen, an elevation for me, and a refuge in the day of distress for me. ¹⁸ My strength for thee, I shall sing, for God my elevation ; the God of my mercy.

PSALM LX.

¹ To the conqueror, upon Shushan ëduth Michtham for David,—to teach. ² When —he contëd against Aram Naharaim and against Aram Sobah and Joab rëturn—ed, and has defeated Edom in the valley ; of salt twelve thousand : ³ O God, thou hast rejected us, thou hast broken us, thou hast been—angry, thou wilt return for us. ⁴ Thou—has made to tremble the earth : thou hast torn it asunder, heal her breaches for it has been—shåken. ⁵ Thou—has made thy people : to bëhold hard, thou—has mãde us to drink the wine of trembling ; ⁶ Thou hast given for those—who fear thee a standard—to elevate itself, from the face of truth, Selah. ⁷ For the sake, thy—beloved shall be—freed—save with thy right hand ; and ånswer me. ⁸ God hath declared in his holiness, I will rejoice, I will divide Shechem and the valley of Süchoth I will measure. ⁹ Gilead for me, and for me Manasseh and Ephraim the strëngth of my head, Judah my law giver. ¹⁰ Moab the pot of my washing, upon Edom I—will throw down my shoe ; upon me Philistia rejoice thyself. ¹¹ Who shall leåd me to, the city ; fortified ? who has led me to Edom ? ¹² Not thou, O God, thou hast rejected us, and wilt not, O God, gó forth with our armies. ¹³ Give for us the help ; from difficulty for false the hëlp ; of man. ¹⁴ In God we have made strength, and he will tread under feet our òppressors.

PSALM LXI.

¹ To the conqueror, upon Neginoth ; for David. ² Hear O God, my cry ;—attend to my prayer ; ³ From the extremity of the earth : to thee I will cry, in the over—whelming of my heart to the rock, it shall be—high before me, thou wilt leåd me. ⁴ For thou hast—bëen a hope for me, a tower of strëngth from the face of my enemy. ⁵ I will dwell in thy tabernacle, ages, I will hope in the shade of thy wings : Selah. ⁶ For thou, O God, hast heard for my vows, thou hast given the heritage ; of those—who fear thy name. ⁷ Days upon days the king thou—wilt ådd, years ; as gëneration and generation. ⁸ He shall dwell an age, for the face of God, mercy and truth ; prëpare they shall keep him. ⁹ So I will praise thy name for time, that—I may finish my vows, day, day.

PSALM LXII.

¹ To the conqueror, upon Jeduthun, a song

14 ומכחש יספרו: כלה בחמה כלה ואיננו וידעו כי-
טו אלהים משל בעקב לאפסי הארץ סלה: וישבו לערב
16 יהמו ככלב ויסובכו עיר: המה ינועון לאכל אס-לא
17 ישבעו וילינו: ואני אשיר עזך וארנן לבקר חסדך כי-
18 היית משגב לי ומנוס ביום צר-לי: עזי אליך אומרה כי-

PSALMUS
L X.
Hymnus,
Deo laudes
et gratias
dicens, ob
victoriam
et trium-
phos, quos
populo suo
de variis
hostibus in-
dulsit.

א אלהים משגבי אלהי חסדי: ס למנצח
2 על-שושן עדות מכתם לדוד ללמד: בהצותו את ארם
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3 מלח שנים עשר אלף: אלהים זנחתנו פרצתנו אנפת
4 תשובכ לנו: הרעשתה ארץ פצמתה רפה שנריה כי-
ה מטרה: הראית עמך קשה השקיתנו ויין תרעלה:
6 7 נתתה ליראיך נס להתנוסס מפני קשט סלה: למען
8 יחלצון ידידיך הושיעה ימינך ועננו: אלהים דבר בקדשו
9 אעלזה אחלקה שכס ועמק סכות אמדד: לי גלעד ולי
י מנשה ואפרים מעוז ראשי יהודה מחקקי: מואב סור
11 רחצי על-אדום אשליך נעלי עלי פלשת התרועעי: מי
12 יוכלני עיר מצור מי נחני עד-אדום: הלא-אתה אלהים
13 זנחתנו ולא-תצא אלהים בצבאותינו: הבה-לנו עזרת
14 מצר ושוא תשועת אדם: באלהים נעשה-חיל והוא

PSALMUS
L X I.
Opem et
auxilium
Dei, in tem-
pore diffi-
li, imple-
rat: atque
divinis res-
ponsis ac
promissis
conso-
latur.

א יבוס צרינו: סא למנצח על-נגינת לדוד:
2 3 שמעה אלהים רנתי הקשיבה תפלתי: מקצה הארץ
4 אליך אקרא בעטף לבי בצור-ירום ממני תנחני: כי-
ה היית מחסה לי מגדל-עז מפני אויב: אגורה באהלך
6 עולמים אחסה בסתר כנפוך סלה: כי-אתה אלהים
7 שמעת לנדרי נתת ירשת יראי שמך: ימים על-ימי-מלך
8 תוסיף שנותיו כמור-דר ודור: ישב עולם לפני אלהים
9 חסד ואמת מן ינצרהו: כן אומרה שמך לעד לשלמו
א נדרי יום יום: סב למנצח על-ידור-תון מזמור

PSALMUS
L X I I.
Psalmus

קמין בלא
א' סָב
יניעו קרי

רענני קרי

בנ"א דור

PSALM LVII. LVIII. LIX.

¹⁰ I will celebrate thee among the people : O Lord I will sing to thee among the nations. ¹¹ For great to the heavens thy mercy, and to the clouds thy truth ; ¹² Raise above the heavens, O God, above all the earth : thy glory.

PSALM LVIII.

¹ To the conqueror, thou wilt not destroy for David, Michtham. ² Truly, O congregation, shall you speak righteousness, O ye sons of Adam, shall ye judge-equity ? ³ Even in heart you will work iniquities ; in the earth : the violence of your hands : you will weigh. ⁴ The-wicked have been estranged from the bowels, they have erred from the womb—who : speak a lie. ⁵ Poison ; for them according—to the-likeness ; of the poison ; of a serpent, as a serpent deaf, shall stop its ear ; ⁶ Which shall listen to the voice of singers—skilled in singing of songs. ⁷ O God, break their teeth : in their mouth, the grinders ; of the lions' whelps, break, O Jehovah. ⁸ They shall melt as waters, they themselves shall depart for them, he shall bend his arrows, as they themselves shall be-cut off. ⁹ As a snail thou wilt flow, he shall go, an abortion of a woman, they have not seen the sun. ¹⁰ Before they—shall perceive the caldrons : of thorns, as an animal, as wrath, he shall terrify them. ¹¹ The righteous shall rejoice, for he has beheld punishment, his steps : he shall wash in the blood of the ungodly. ¹² And man shall say, even fruit for the just, even God is judge in the earth :

PSALM LIX.

¹ To the conqueror, thou wilt not destroy for David, Michtham, when—Saul had sent, and they shall observe the house,—to-kill him.—² Deliver me—from my enemies, O my God, from those—who raise themselves against me, thou wilt protect me.—³ Rescue me from those—who work iniquity, and from men of-blood—save me. ⁴ For, lo, they have lurked for my soul : the-strong shall assemble against me, not my iniquity, not my sin ; O Jehovah. ⁵ Not my iniquity, they shall delight in, and they shall prepare, awake for my calling and behold. ⁶ And thou Jehovah, God of armies, God of Israel,—awake—to visit all the nations, thou wilt not pity all the falsehoods of iniquity ; Selah. ⁷ They shall return for the evening, they shall bark as a dog, and shall surround the city ; ⁸ Lo, they—shall belch with their mouth, swords ; in their lips ; for who has heard. ⁹ And thou, Jehovah, shalt laugh for them, thou wilt mock all the nations. ¹⁰ Strength for thee I will keep, for God my protection. ¹¹ God of my mercy shall anticipate me, God shall behold my enemies. ¹² Thou wilt not slay them lest my people : shall forget,—shake them in thy strength, and—descend upon them, our shield the Lord. ¹³ The sin ; of their mouth, the word of their lips ; and they shall be—taken in their pride, and from the cursing ;

- אודך בעמים אדני אומרך בלאמים: כיגדל עד־שמים 11
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חטאת־פימו דבר־שפתימו וילכדו בגאונם ומאלה 13

PSALMUS
L V I I I.
David hos-
tes et per-
secutores
suos, ac pi-
orum, ac-
cusat et
damnat:
sequit et
pios omnes
consolatur
Dei iudicio.

PSALMUS
L I X.
Memorat
summum
discrimen
in quo fue-
rat, cum
domi sure a
satellitibus
Saulis cir-
cumsidere-
tur: et pro
liberatione
ex eo gra-
tias agit.

קמץ בלא
א"ס

חסדי קרי

כ"א בשרי

PSALM LV. LVI. LVII.

—buttery ; of his mōuth, and war of his heart, his words have been—gēntle before oil, and they swords ;—²⁵ Cast upon Jehovah thy burden, and he will support thee, he will not give for an age, to change for the just. ²⁴ And thou, O God, wilt cast them down, for the pit of the grave, mortals of—blood and of guile shall not divide their days, and I shall trust in thee.

PSALM LVI.

¹ To the conqueror, upon oppression ; silent—remote for David, Michtham, when—the Philistines seized him in Gath. ² Pity me, O God, for man has overwhelmed me, every day warring he will bear me down. ³ My enemies have overwhelmed me every day, for māny—who fight for me, from high. ⁴ The day I will fear, I shall trust for thee. ⁵ In God I will praise his word, in God I have trusted, I will not fear what flesh shall do for me. ⁶ All day my words they have wrested, against me, all their thoughts ; for evil. ⁷ They shall assemble, they—shall conceal, they my steps shall watch as that they have expected my soul : ⁸ For iniquity escape for them in wrath, the people—sūbdue, O God. ⁹ My wāndering thou hast numbered, put my tears in thy bottle ; not in thy book ; ¹⁰ Then my enemies shall turn backwards, in the day I shall call, this I have known, because God for me. ¹¹ In God I will praise word, in Jehovah I will praise word. ¹² In God I have trusted, I shall not fear what man shall do against me. ¹³ Upon me, O God, thy vows, I will render praises ; to thee. ¹⁴ For thou—hast rescued my soul : from death, and my feet : not from falling ? for myself to walk for the face of God in the light of the—living ;

PSALM LVII.

¹ To the conqueror, thou wilt not destroy, for David, Michtham, when—he fled from the face of Saul in the cave ; ² Pity me, O God, pity me, for in thee my soul : has trusted, in the shāde of thy wings : I shall hope, while—calamity ; shall pass. ³ I will cry to God the Mōst High, to God avenging for me. ⁴ He shall send from the heavens, and he—shall save me, my persecutor has reproached, Selah, God shall send his mercy and his truth ; ⁵ My soul : in the middle of lions, I shall recline—who burn, sons—of Adam, their tēeth : a spēar ; and arrows and their tongue : a shārp sword ; ⁶ Exalt above the heavens, O Ged, above all the earth : thy glory. ⁷ A net ; they—have prepared for my steps : he has bended my soul : they have dug for my face a ditch ; they have fallen in the middle of it, Selah. ⁸ My heart prepared, O God, my heart prepared I will sing and strike the lyre. ⁹ Awake my glory, awake psaltery and harp, I will awake early.

מחמאת פיו וקרבלבו רבו דבריו משמן והמה פתחות:

25 השלך עליהוה יהבך והוא יכלכלך לאיתן לעולם

21 מוט לצדיק: ואתה אלהים תורדם לבאר שחת אנשי ב"ה הורידם

דמים ומרמה לאיחצו ימיהם ואני אבטח-בך: נו

PSALMUS
LVI.
In maximo
periculo
constitutus
auxilium
Dei imple-
rat: sequi-
tā spe et
fiducia con-
solatur.

א למנצח עליונת אלם רחקים לדוד מכתם באחו אותו

2 פלשתים בנת: חנני אלהים כי-שאפני אנוש כל-היום

3 לחם ילחצני: שאפו שוררי כל-היום כי-רבים לחמים

ה 4 לימרום: יום אירא אני אליך אבטח: באלהים אהלל

דברו באלהים בטחתי לא אירא מה-יעשה בשר לי:

6 7 כל-היום דברי יעצבו עלי כל-מחשבתם לרע: יגורו

8 יצפנו המה עקבי ישמרו כאשר קוו נפשי: על-און יעצונו קרי

9 פלטלמו באף עמים הורד אלהים: נדי ספרתה אתה

י שימה דמעתי בנאדך הלא בספרתך: אז ישובו אויבי

11 אחור ביום אקרא וזהידעתי כי-אלהים לי: באלהים

12 אהלל דבר ביהוה אהלל דבר: באלהים בטחתי לא

13 אירא מה-יעשה אדם לי: עלי אלהים נדריך אשלם

14 תודות לך: כי הצלת נפשי ממות הלא רגלי מדחי

להתהלך לפני אלהים באור החיים: נו

PSALMUS
LVII.
Agit hic
psalmus de
caus. David
et Saulis: reddit
autem ille
Deo gratias,
cujus
auxilium
victor-
diā ē maxi-
mo pericu-
lo evase-
rat.

א למנצח אל-תשחת לדוד מכתם בברחו מפני-שאול

2 במערה: חנני אלהים חנני כי בך חסיה נפשי ובצל-

3 כנפוך אחסה עדי-עבר הוות: אקרא לאלהים עליון

4 לאל גמר עלי: ישלח משמים ויושיעני חרף שאפי סלה

ה ישלח אלהים חסדו ואמתו: נפשי בתוך לבאם

אשכבה להטים בני-אדם שניהם חנית וחצים ולשונם

6 חרב חדה: רומה על-השמים אלהים על כל-הארץ

7 כבודך: רשת הכינו לפעמי כפף נפשי כרו לפני שיחה

8 נפלו בתוכה סלה: נכון לבי אלהים נכון לבי אשירה

9 ואזמרה: עורה כבודי עורה הנבל וכנור אעירה שחר:

God has despised them. ⁷ Who shall give from Zion the-salvation ; of Israel, when-God shall turn the-captivity ; of his people : Jacob shall exult and Israel shall rejoice.

PSALM LIV.

¹ To the conqueror on Neginoth from knowledge, for David. ² When-the Ziphites came and shall say to Saul, David not hiding himself with us. ³ O God, in thy name-make me safe, and in thy strength ; thou wilt judge me. ⁴ O God, hear my prayer ;—hearken for the words of my mouth. ⁵ For strangers have risen upon me, and the-fierce have sought my soul : they have not placed God for their presence, Selah. ⁶ Lo, God shall help for me, the Lord among the supporters of my soul : ⁷ He shall render evil for my enemies, in thy truth ; thou-hast made them destitute. ⁸ In willingness, I will sacrifice for thee, I will praise thy name, O Jehovah, for good. ⁹ For from every difficulty ; thou-hast delivered me, and upon my enemies my eye : has beheld.

PSALM LV.

¹ To the conqueror upon Neginoth from knowledge, for David.—² Hear, O God, my prayer, and thou will not hide thyself from my entreaty ;—³ Attend for me and answer me, I shall come down in my meditation and I shall be-troubled. ⁴ From the voice of the enemy, from the face of the oppression ; of the wicked, for they—shall cast upon me vanity, and in wrath they shall oppose me. ⁵ My heart—shall grieve in my middle, and the terrors of death have fallen upon me. ⁶ Fear and terror shall come upon me, and—trembling ; shall cover me. ⁷ And I have said, who will give for me a wing ? as a dove ; I shall fly and I shall rest. ⁸ Lo, I—will be—far off, wandering, I—will lodge in the desert, Selah. ⁹ I—will hasten flight for me, from the wind : raised ; from the tempest. ¹⁰ Destroy them, O God, divide their tongue : for I have seen violence and contention in the city ; ¹¹ Daily and night they shall surround it upon her walls ; and iniquity and labour in her middle.—¹² Wickedness ; in her middle, and—shall not recede, from her street : fraud and guile. ¹³ For not an enemy shall shame me, and I shall sustain, not those—who-hate upon me,—has magnified and shall hide from me. ¹⁴ And thou, O mortal, according—to my estimation, my leader and mine acquaintance. ¹⁵ Who together, we—shall communicate sweetly, a secret, in the house of God we shall walk in society. ¹⁶ Death—shall deceive upon them, they shall descend the grave :—who live, for—wickedness in their society, in their middle. ¹⁷ I to God will cry, and Jehovah—shall save me. ¹⁸ Evening and early, and—meridian, I—shall meditate and shall I be—troubled ? and he shall hear my voice. ¹⁹ Redeem in peace my soul : from approaching to me, for with the-multitude they have been with me. ²⁰ God shall hear and shall afflict them ; and remaining of old, Selah, who, not changes for them they shall not fear God. ²¹ He hath sent his hands : in his—peace he hath defiled his covenant ; ²² Have been—sweet

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אלהים שבות עמו ויגל יעקב ישמח ישראל: נד

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PSALMUS
L I V.
Zaphnath
secus in-
sectatur: et
salutem
suam Deo
unicè com-
mendat.

האזינה לאמריפי: כי זרים קמו-עלי וערצים בקשו ה
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PSALMUS
L V.
Queritur se
undique ab
hostibus
obsideri: et
liberatio-
nem ab illis
petit, im-
primis ab
hoste do-
mestico.

יראה ורעד יבא בי ותכסני פלצות: ואמר מי-יתן לי א- 7 8

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bones : thou hast bruised.—¹¹ Hide thy face from my sins, and all my iniquities ; blot out. ¹² A heart clean create for me, O God, and a right spirit : renew in my inwards. ¹³ Thou wilt not cast me from thy face, and thy Holy Spirit : thou wilt not take from me.—¹⁴ Return for me the joy of thy salvation, and the Spirit : free ; shall comfort me. ¹⁵ I will teach transgressors thy ways : and sinners to thee shall turn.—¹⁶ Free me from—blood, O God, the God of my salvation ; my tongue : shall declare thy righteousness ; ¹⁷ O Lord, thou wilt open my lips ; and my mouth—will declare thy praise ; ¹⁸ Thou wilt not desire sacrifice and shall I give it ? a whole burnt-offering thou wilt not accept. ¹⁹ The sacrifices of God a spirit : broken ; a heart broken and smitten, O God, thou wilt not despise. ²⁰ Thou—wilt do good in thy good will, the Zion thou wilt build the walls ; of Jerusalem. ²¹ Then thou wilt desire the sacrifices of righteousness, a whole burnt-offering ; and oblation ; then they shall present upon thine altar, calves.

PSALM LII.

¹ To the conqueror from knowledge, for David. ² When—Doeg of Edom came and will declare for Saul, and will say for him, David has come to the house of Ahimelech. ³ Why wilt thou thyself boast in evil ; O powerful, the mercy of God every day. ⁴ Calamities ; thy tongue : will devise, as a sharp razor : making guile ; ⁵ Thou hast desired evil for good, lying before to speak righteousness. ⁶ Thou hast loved all words of devouring, a tongue : crafty ; ⁷ Even God shall destroy thee, for ever he shall cut thee out, he shall pull thee from the tabernacle, he has erased thee from the land : of the—living ; Selah. ⁸ The—just shall behold and fear, and upon him they shall laugh. ⁹ Lo, the man—will not place God his strength, and will trust in the greatness of his wealth, he will strengthen in his depravity ; ¹⁰ And I as an olive : green in the house of God, I have trusted in the mercy of God, an age and time. ¹¹ I will praise thee for an age, for thou hast perfected, I will wait for thy name, for good, presence of thy mercies.

PSALM LIII.

¹ To the conqueror upon Mahalath, from knowledge, for David. ² The fool has said in his heart, no God, they—have corrupted, and they—have made abominable iniquity, none doing good. ³ God from the heavens—has looked upon the sons of Adam that—he might see—be—understanding, seeking the God. ⁴ They—all have gone back, together they have been corrupted, none doing good, not even one. ⁵ Have they not known ?—who work iniquity,—who eat my people : they have eaten bread, God they have not called. ⁶ There they have feared a fear, and fear has not been, for God has dispersed the bones : of daring thee, thou—hast ashamed, for—

- 11 12 עֲצֻמוֹת דְּכִית׃ הַסֵּתֶר פָּנֶיךָ מִחֲטָאִי וּכְל־עֹנֹתִי מִחָה׃ לֵב
13 טָהוֹר בְּרֵא-לִי אֱלֹהִים וְרוּחַ נָכוֹן חֲדָשׁ בְּקֶרְבִּי׃ אֶל-
14 תְּשֻׁלִּכֵנִי מִלִּפְנֵיךָ וְרוּחַ קֹדֶשְׁךָ אֶל-תִּקַּח מִמֶּנִּי׃ הִשִּׁיבָה
15 לִי שִׁשּׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה תִּסְמְכֵנִי׃ אֲלֹמְדָה פִּשְׁעִים
16 דְּרֹכֶיךָ וַחֲטָאִים אֵלֶיךָ יָשׁוּבוּ׃ הֲצִילֵנִי מִדְּמִים אֱלֹהִים
17 אֱלֹהֵי תְּשׁוּעָתִי תִרְנֶן לְשׁוֹנִי צִדְקָתְךָ׃ אֲדֹנִי שִׁפְתֵי תִפְתַּח
18 וּפִי יִגִּיד תְּהִלָּתְךָ׃ כִּי לֹא-תִחַפֵּץ זִכְרִי וְאַתָּנָה עֹלָה לֹא
19 תִּרְצֶה׃ זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבְּרָה לִבִּי-נִשְׁבֵּר וְנִדְכָּה
כ אֱלֹהִים לֹא תִבְזֶה׃ הִיטִיבָה בְּרִצּוֹנְךָ אֶת-צִיּוֹן תִּבְנֶה
21 חֻמוֹת יְרוּשָׁלַם׃ אִזּו תַּחֲפֹץ זִכְרִי-צִדֵּק עֹלָה וְכִלִּיל
א אֲזִיעֵלוּ עַל-מִזְבֵּחְךָ פְּרִים׃ נָב לִמְנַצַּח מִשְׁכִּיל
2 לְדוֹד׃ כִּבּוֹא דּוֹאגַּ הָאֲדוֹמִי וַיִּגַּד לְשָׁאוֹל וַיֹּאמֶר לוֹ בֹּא
3 דּוֹד אֶל-בֵּית אַחִימֶלֶךְ׃ מִהִתְתַּהַלֵּל בְּרַעְיָה הַגִּבּוֹר
4 חֲסֵד אֶל כָּל-הַיּוֹם׃ הוֹוֹת תַּחֲשַׁב לְשׁוֹנֶךָ כְּתַעַר מִלֵּטֶשׁ
ה עֲשֵׂה רַמְיָה׃ אַהֲבַת רַע מְטוֹב שָׁקֵר מְדַבֵּר צִדֵּק סִלָּה׃
6 7 אַהֲבַת כָּל-דְּבָרֵי-בִלְע לְשׁוֹן מִרְמָה׃ גִּם-אֶל יִתְצַךְ
לְנֹצֶה יִחַתֵּךְ וַיִּסְחָךְ מֵאֵהָל וּשְׂרָשָׁךְ מֵאַרְץ חַיִּים סִלָּה׃
8 9 וַיִּרְאוּ צִדִּיקִים וַיִּירָאוּ וְעָלְיוּ יִשְׁחָקוּ׃ הִנֵּה הַגִּבּוֹר לֹא יִשִּׁים
י אֱלֹהִים מַעֲוֹז וַיִּבְטַח בְּרַב עֲשָׂרוּ יַעֲזֵ בְּהוֹתוֹ׃ וְאֲנִי כִזִּית
רַעֲנָן בְּבֵית אֱלֹהִים כְּטַחֲתִי בַחֲסֵד-אֱלֹהִים עוֹלָם וְעַד׃
11 אֲזוֹדֵךְ לְעוֹלָם כִּי עֲשִׂיתָ וְאַקְוֶה שִׁמְךָ כִּי-טוֹב נָגַד
א חֲסִידֶיךָ׃ נָג לִמְנַצַּח עַל-מַחֲלַת מִשְׁכִּיל לְדוֹד׃
2 אֹמֵר נָבֵל בָּלְבוּ אֵין אֱלֹהִים הַשְׁחִיתוּ וְהִתְעִיבוּ עוֹל אֵין
3 עֲשֵׂה-טוֹב׃ אֱלֹהִים מִשְׁמִים הַשְׁקִיף עַל-בְּנֵי-אָדָם לִרְאוֹת
4 הֵיטֵם מִשְׁכִּיל דִּרְשׁ אֶת-אֱלֹהִים׃ כָּל סֵג יִחַדוּ נִאֲלָחוּ
ה אֵין עֲשֵׂה-טוֹב אֵין גִּם-אֶחָד׃ הֲלֹא-יִדְעוּ פַעֲלֵי אֵין אֲבִלֵי
6 עֲמִי אֲכָלוּ לֶחֶם אֱלֹהִים לֹא קִרְאוּ׃ שֵׁם פַּחַד-רֹפֵא לֹא-
הָיָה פַחַד כִּי-אֱלֹהִים פֹּרַע עֲצֻמוֹת חֲנוּךְ וְהִבִּישְׁתָּה כִּי-

PSALMUS
LII.
Invchitur
in Deo cum
atque fidu-
ciam suam
in Deo de-
clarat.

PSALMUS
LIII.
Rur-u. uni-
versos ho-
mines, post-
quam unum-
que Dei de
caelo pro-
spectantis
manifesta-
tionem,
corruptissi-
mos esse
docet.

his sitting. ⁴ From the perfection of beauty God has shined. ⁵ Our God shall come and shall not be silent, fire : for his face shall devour, and his circuit has been moved very much. ⁶ He shall call to the heavens from above, and to the earth :—to judge his people : ⁷ Gather to me my—holy—who prepare my covenant ; upon sacrifice. ⁸ And the heavens—shall declare his righteousness, for God has been judge, Selah. ⁹ Hear, O my people : and I shall speak, O Israel, and I—shall testify to thee, God, thy God I. ¹⁰ Upon thy sacrifices I—will not reprove thee, and thy whole burnt-offerings ; for my presence always. ¹¹ I shall not take from thy house a bullock, and from thy folds goats. ¹² Because for me every beast ; his of the wood, the animals : in the mountains a thousand. ¹³ I have known all the fowl of the mountains, and the wild beast of the field, with me. ¹⁴ If I shall be—hungry, I have not declared to thee, because to me the globe ; and the fullness.—¹⁵ Shall I eat the flesh of bulls ? and the blood of goats shall I drink ? ¹⁶ Sacrifice for God praise ; and render to the Most High thy vows. ¹⁷ And call on me, in the day of difficulty ; and I will rescue thee, and thou shalt honour me, ¹⁸ And for the wicked God hath declared, what for thee,—to reckon my statutes, and wilt thou take my covenant ; in thy mouth. ¹⁹ And thou hast hated discipline, and thou shalt throw my words behind thee. ²⁰ If thou hast seen a thief, thou shalt oppress with him, and with adulterers thy portion. ²¹ Thy mouth thou hast sent in evil ; and thy tongue :—shall frame guile ; ²² Thou wilt sit, against thy brother thou wilt speak, against the son of thy mother thou wilt give slander. ²³ These thou hast done and I—have been—silent, thou hast thought to be, I shall be as thou, I—shall reprove thee, and I shall order for thine eyes. ²⁴ Understand, I pray this—who forget God, lest I shall tear and none—delivering. ²⁵ Sacrificing praise ; he shall honour me, and placing his way : I—shall cause him to behold, in the salvation of God.

PSALM LI.

¹ To the conqueror, a song for David. ² When—Nathan the prophet came to him after that he has come to Bathsheba. ³ Pity me, O God, according—to thy mercy, according—to the multitude of thy mercies, blot out my transgressions. ⁴ Multiply to wash me from my iniquity, and from my sin ; clean me. ⁵ For my transgressions I shall know and my sin ; my presence always, ⁶ Against thee, against thee alone, I have sinned and evil in thine eyes : I have done, for the sake, thou shalt be—right when—thou speakest, thou shalt be—pure when—thou judgest. ⁷ Behold in iniquity I have been—begun, and in sin my mother hath conceived me. ⁸ Behold truth ; thou hast desired, in the reins ; and in secret wisdom ; thou—shalt make me to know. ⁹ Thou shalt cleanse me with hyssop and I shall be—pure, thou shalt wash me, and before snow I shall be—white. ¹⁰ Thou—shalt make me to hear joy and gladness ; shall rejoice

מבאו: מציון מכלליפי אלהים הופיע: יבא אלהינו ² 5
ואליהרש אשלפניו תאכל וסביבו נשערה מאד: ^{potissimum cultu ac sacrificio delectetur, exponit.}

וקרא אלהים מעל ואלהארץ לדין עמו: אספול ⁴ ה

חסידי כרתי בריתי עליזבח: ויגידו שמים צדקו כר ⁶

אלהים שפט הוא סלה: שמעה עמי ואדברה ישראל ⁷

ואעידה בך אלהים אלהיך אנכי: לא עלזבחיך ⁸

אוכיחך ועולתיך לנגדי תמיד: לאאקח מביתך פר ⁹

ממכללאתיך עתודים: כיילי כלחיתודיער בהמות ^י

בהרריאלף: ידעתי כלעוף הרים וזי שדי עמדי: אס ¹¹ 12

ארעב לאאמר לך כיילי תבל ומלאה: האוכל בשר ¹³

אבירים ודם עתודים אשתה: זבח לאלהים תודה ושלם ¹⁴

לעליון נדריך: וקראני ביום צרה אהלצך ותכבדני: טו ^{טו}

ולרשע אמר אלהים מהלך לספר חקי ותשא בריתי ¹⁶

עליפיך: ואתה שנאת מוסר ותשלך דברי אחרך: ¹⁷

אסדראית גנב ותרץ עמו ועם מנאפים חלקך: פיך ¹⁸ 19

שלחת ברעה ולשונך תצמיד מרמה: תשב באחיך כ

תדבר בבןאמך תתןדפי: אלה עשית והחרשתי ²¹

דמית היותאיה כמוך אוכיחך ואערכה לעיניך: כינו ²²

נא זאת שכחי אלוה פןאטרף ואין מציל: זבח תודה ²³

יכבדני ושם דרך אראנו בישע אלהים: נא למנצח א

מזמור לדוד: בבואאליו נתן הנביא כאשרבא אלבת ² 2

שבע: חנני אלהים כחסדך כרב רחמך מחה פשעי: ³

הרב ^{קרי} הרבה כבסני מעוני ומחטאתי טהרני: כיפשעי אני ⁴ ה

אדע וחטאתי נגדי תמיד: לך לבדך חטאתי והרע ⁶

בעיניך עשיתי למען תצדק בדברך תזכה בשפטך: הן ⁷

בעון חוללתי ובחטא יחמתני אמי: הןאמת חפצת ⁸

בטחות ובסתם חכמה תודיעני: תחטאני באזוב ואטהר ⁹

תכבסני ומשלג אלבין: תשמיעני שישון ושמחה תגלנה ^י

PSALMUS
L I.

Precatio et
genitilis
Davidis.

postquam
stuprum
Iersalea,

et marito
ipsum mor-

tisset: atque
ea de cau-

sa gravissi-

me a Pro-

pheta Sa-

thone om-

mine Dei
castigatus et
corruptus
fuiisset.

PSALM XLVIII. XLIX. L.

⁹ As that we have heard so we have seen in the city ; of Jehovah of armies, in the city ; of our God, God will strengthen her to age. Selah. ¹⁰ We have considered, O God, thy mercy, in the middle of thy temple. ¹¹ According-to thy name, O God, so thy praise ; upon the ends of the earth : thy right hand ; full of righteousness. ¹² Mount Zion shall rejoice, the daughters ; of Judah shall exult, for the sake-of thy judgments. ¹³ Surround Zion, and-encompass her, number her towers. ¹⁴ Place your heart, for her bulwarks, rear her palaces : for the sake, you shall tell for the generation future. ¹⁵ For this God is our God, an age and time, he shall lead us to death.

PSALM XLIX.

¹ To the conqueror, for the sons of Korah, a psalm. ² Hear this all ye people : -listen all ye inhabitants of the globe. ³ Even ye sons of Adam, even ye sons of man, together rich and needy. ⁴ My mouth shall speak-wisdom ; and the meditation of my heart-understanding ; ⁵ I will incline for a proverb my ear ; I will open with the harp my énigma ; ⁶ For why shall I fear in the day of evil ? the iniquity of my heels shall surround me. ⁷ Those-who-trust upon their wealth and in the multitude of their riches, they shall boast themselves. ⁸ A man redeeming shall not redeem his brother, he shall not give to God his redemption. ⁹ And the redemption of their soul : has been-precious, and has ceased for an age. ¹⁰ And shall he live time for an age ? shall he not see the pit ? ¹¹ For he shall see, wise men shall die also the foolish, the mad shall perish, and they have left for strangers their wealth. ¹² Their inward, their houses, for an age, their dwellings for a generation and génération, they have called with their names upon lands : ¹³ And man in honour-shall not remain, compared as beasts : they have been cut off, ¹⁴ This their way : foolishness for them, and their-posterity ; in their mouth they shall delight. Selah. ¹⁵ As cattle : for the grave : they have placed, death shall feed upon them, and shall rule in them-who direct for the morning, and their rock that-he might grow-old, the grave : habitation for them. ¹⁶ But God shall redeem my soul : from the hand : of the grave : for he shall receive me. Selah. ¹⁷ Thou shalt not fear for the man shall be-rich, for the glory of his house shall be-increased. ¹⁸ For in his death, he shall not receive any thing, his glory shall not descend after him. ¹⁹ For his soul : in his-life ; he shall bless, and they shall praise thee, for thou-shalt do good for thee. ²⁰ Thou shalt come to the generation of thy fathers, to an age thou shalt not see light. ²¹ Man in honour and will not understand, compared as beasts : they have been cut off.

PSALM L.

¹ A song for Asaph, God of gods, Jehovah hath spoken, and he shall call the earth : from the rising of the sun to his setting.

9 תרשיש: כאשר שמענו בן ראינו בעירייהזה צבאות
י בעיר אלהינו אלהים יכונה עדיעולם סלה: דמינו
11 אלהים חסדך בקרב היכלך: כשמך אלהים בן
12 תהלתך על־קצירי־ארץ צדק מלאך ימויך: ישמח הר־
13 ציון תגלנה בנות יהודה למען משפטך: סבו ציון
14 והקופה ספרו מגדליה: שיתו לבכם לחילה פסגו
טו ארמנותיה למען תספרו לדור אחריו: כי זה אלהים

אלהינו עולם ועד הוא ינהגנו על־מות: מט

א למנצח לבני־קרח מזמור: שמע־רצאת כל־העמים

3 האוזני כל־ישיבי חלד: גס־בני אדם גס־בני־איש וחד

4 עשיר ואביון: פי ידבר חכמות והגות לבי תבונות:

6 ה אטה למשל אוני אפתח בכנור חידתי: למה אריא

7 בימי רע עון עקבי יסבני: הבטחים על־חילם וברכ

8 עשרם יתהללו: אח לא־פדה יפדה איש לא־יתן

י לאלהים כפרו: ויקר פדיון נפשם וחדל לעולם: ויהי־

11 עוד לנצח לא יראה השחת: כי יראה חכמים ימותו

12 יחד כסיל ובער יאבדו ועזבו לאחרים חילם: קרבם

בתימו לעולם משכנתם לדור ודור קראו בשמותם

15 על־אדמות: ואדם ביקר כל־ילין נמשל כבהמות נדמו:

14 זה דרכם כסל למו ואחריהם כפיהם ירצו סלה:

טו כצאן לשאול שתו מות יתעם וירדו בס ישרים לבקר

16 וצִירם לבלות שאול מזבל לו: אך־אלהים יפדה־נפשי וציוס קרי

17 מיד שאול כי־יקחני סלה: אל־תרא כיעֵשֶׁר איש כי־

18 ירבה כבוד ביתו: כי לא במוותו יקח הכל לא־ירד אחריו

כ כבודו: כי־נפשו בחייו יורדך כִּי־תיטב לך: תבוא

21 עֲדִידֹרוֹ אבותיו עֲדִי־נצח לא יראו־אור: אדם ביקר ולא

א יובן נמשל כבהמות נדמו: נ מזמור לאסף אל

אלהים יהוה דבר ויקרא־אֶרֶץ מזמור־שמש עד־

PSALMUS

X L I X.

Santos et

sanctos

deus et de-

us terribis ser-

uiant: pas-

centia ne-

que in via,

in morte, quic-

um in ter-

ribus non duntax-

at usque.

PSAL. L.

Deus iure

in iudicium

de-scendit.

Quia iustici-

ae, et quo

PSALM XLV. XLVI. XLVII. XLVIII.

in every g  neration, and g  neration, upon this the people : shall praise thee for an age and time.

PSALM XLVI.

¹ To the conqueror, for the sons of Korah, upon Alamoth a s  ng. ² God for us a protection and str  ngth, assistance ; in difficulties we shall find him very much. ³ Upon this we shall not fear in-m  ving of the earth : and in the moving of the m  ntains in heart of the waters. ⁴ His waters shall r  ar and be-troubled, the m  ntains shall shake, with his swelling ; Selah. ⁵ A river his streams shall gladden the city ; of God, the holy-habitation of the Most High, ⁶ God in the midst of her she shall not move, God shall assist her, for s  eing early. ⁷ The nations have raged, the kingdoms ; have moved, he has given with his voice, the earth : shall flow. ⁸ Jehovah of armies with us, a tower for us the God of Jacob. Selah. ⁹ C  me, s  e the works of Jehovah, who hath placed desolations ; in the earth :—¹⁰ Making to cease wars ; to the extreme ; of the earth : the bow : he shall break, and he has cut the sp  ar ; the waggons ; he shall burn in fire :—¹¹ R  mit and kn  w for I God, I shall be-high in the nations, I shall be-high in the earth : ¹² Jehovah of armies with us, a tower for us the God of Jacob. Selah.

PSALM XLVII.

¹ To the conqueror ; for the sons of Korah, a song. ² All people : shall clap the h  nd ;—pr  ise God with the voice of   xultation ; ³ For Jehovah the Most High f  ared, the great King upon all the earth. ⁴ He shall lead the people : under us, and nations under our feet : ⁵ He shall select for us our inheritance ; the gl  ry of Jacob whom he has loved. Selah. ⁶ God has ascended with a shout ; Jehovah with the voice of the trumpet. ⁷ Sing, God, sing, sing for our King, sing. ⁸ For the King of all the earth : God, sing with understanding. ⁹ God has ruled the nations, he has sat upon his holy throne. ¹⁰ The princes of the people have been gathered, the people : of the God of Abraham, because for God the shields of the earth : very much he has been elevated.

PSALM XLVIII.

¹ A s  ng for the sons of Korah. ² Great Jehovah—and praised very much, in the city ; of our God his holy mountain. ³ Beautiful situation, the joy of the whole earth : mount Zion, the sides ; of the north, the city ; of the gr  at King. ⁴ God in her palaces : known for a high tower, ⁵ For, lo, the kings have been   ssembled, they have passed together. ⁶ They have beheld, so they have wondered, they have been terrified, they have been frightened. ⁷ Trembling ; has seized them there, p  in as of bearing. ⁸ With the wind : east thou shalt break the ships ; of Tharsis.

- בכל־דר ודר על־כן עמים יהודוך לעלם ועד : מז
 למנצח לבני־קרח על־עלמות שיר : אלהים לנו א
 5 מחסדה ועז עזרה בצרות נמצא מאד : על־כן לא־נירא
 4 בחמיר ארץ ובמוט הרים בלב ימים : יהמו יחמרו מימיו
 ירעשו־הרים בגאותו סלה : נהר פלגיו ישמחו עיר־ה
 6 אלהים קדש משכני עליון : אלהים בקרבה בל־תמוט
 7 יעזרה אלהים לפנות בקר : המו גוים מטו ממלכות
 8 נתן בקולו תמוג ארץ : יהוה צבאות עמנו משגב לנו
 9 אלהי יעקב סלה : לכו חזו מפעלות יהוה אשר־שם
 שמות בארץ : משבית מלחמות עד־קצה הארץ י
 11 קשת ישבר וקצץ חנית עגלות ישרף באש : הרפו ודעו
 12 כי־אנכי אלהים ארום בגוים ארום בארץ : יהוה
 צבאות עמנו משגב לנו אלהי יעקב סלה : מז

PSALMUS
XLVI.

Magnifica
oratione
fertitudo,
fiducia, et
securitas
piorum, in
gravissimis
rerum mo-
tibus, ex-
ponitur.

- למנצח לבני־קרח מזמור : כל־העמים תקעו־כף א
 3 הריעו לאלהים בקול רנה : כי־יהוה עליון נודא־~~כל~~
 4 גדול על־כל־הארץ : ידבר עמים תחתינו ולא־מים
 תחת רגלינו : יבחר־לנו את־נחלתנו את גאון יעקב ה
 6 אשר־אהב סלה : עלה אלהים בתרועה יהוה בקול
 7 שופר : זמרו אלהים זמרו זמרו למלכנו זמרו : כי מלך
 9 כל־הארץ אלהים זמרו משכיל : מלך אלהים על־גוים
 אלהים ישב על־כסא קדשו : נדיבו עמים נאספו עם י
 אלהי אברהם כי לאלהים סגני־ארץ מאד נעלה :

PSALMUS
XLVII.

Post tumultus et bella, præcedenti psalmo narrata, hic fideles inducuntur lætitiis exultantes, ob victoriam adeptam, et verum Dei cultum tot orbe propagatum.

- מח שיר מזמור לבני־קרח : גדול יהוה ומהלל א
 3 מאד בעיר אלהינו הר־קדשו : יפה נוף משוש כל־
 4 הארץ הר־ציון ירכתי צפון קרית מלך רב : אלהים
 בארמנותיה נודע למשגב : כי־הנה המלכים נועדו ה
 6 עברו יחדו : המה ראו כן תמהו נבהלו נחפזו : רעדה
 8 אחותם שם חיל כיולדה : ברוח קדים תשבר אניות

PSALMUS
XLVIII.

Zion Deum suum celebrat, deque perpetua Dei ope et conservatione glorietur.

of the enemy, and avenging himself. ¹⁸ All this has cōme upon us, and we have not forgotten thee, and we have not lied in thy covenant ; ¹⁹ Our heart has not been turned back, and our step shall not decline, from thy path ; ²⁰ For thou hast bruised us in the place : of dragons, and thou shalt cōver upon us with the shade of death. ²¹ If we have forgotten the name of our God, and shall stretch our hānds ; to anōther God. ²² Shall not God search this, for he has known the secrets of the heart. ²³ Because for thee, we have been-killed all the day, we have been accounted as cattle : of slaughter ; ²⁴ Awake, for why shalt thou sleep, O Lord,—awake, thou shalt not repel, for an age. ²⁵ For why thy-face thou-shalt hide, thou shalt forget our affliction and our oppression. ²⁶ Because to the dust our soul : has been-depressed to the earth : our belly ; has adhered. ²⁷ Raise assistance for us ; and rēdeem us, for the sake-of thy mercy.

PSALM XLV.

¹ To the conqueror upon Sosanim, for the sons of Korah, instruction, a sōng of-love. ² My heart has indited a good word, I have declared my wōrks for the king, my tongue : the pen of a swift writer. ³ Thou hast been very-bēautiful, before the sons of Adam, grace-has been-diffused in thy lips ; upon this, God has blessed thee, for an age. ⁴ Gird thy sword ; upon thy thigh ; O powerful with thy praise and thy grace. ⁵ And thy favour prosper, ride upon the word of truth, and of kindness, righteousness, and thy right hand ; shall téach thee, terrible things ; ⁶ Thy ārrows-sharp, the people : under thee shall fall, in the heart of the enemies of the king. ⁷ Thy throne, O God, for an age and time, a sceptre : of equity, the sceptre : of thy kingdom. ⁸ Thou hast loved righteousness, thou shalt hate the wicked, upon this he has anointed thee, O God, thy God, the oil of jōy before thy associate. ⁹ Mýrrh and aloes-cassia ; all thy garments ; from the palaces of ivōry from, they have made thee-glad. ¹⁰ The daughters of kings, in thy-honourable ; the spouse ; has stood for thy right hand ; in gold of Ophir. ¹¹ Hear, O daughter, and bēhold, and bēnd thine ear ; and forget thy people, and the house of thy father. ¹² And the king himself shall dēsire thy beauty, for he is thy Lord, and bēnd thyself for him. ¹³ And O daughter of Tyre, with a gift ; thy-face, the-rich of the people shall intreat. ¹⁴ All glory the daughter of the king within, from embroidered robes ; of gold her garment ; ¹⁵ For embroidered garments,—she shall be-brōught for the king, the virgins ; after her,—next her-lēd for thee. ¹⁶ She shall be-brought in joy ; and ēxultation, she shall enter the palace of the king. ¹⁷ For thy fathers, thy sons shall bē, thou shalt place them for princes in all the earth : ¹⁸ Thou-shalt cause to remember thy name in every

- 18 מפני אויב ומתנקם: כל־זאת באתנו ולא שכחנוך
19 ולא־שקרנו בבריתך: לא־נסוג אחור לבנו ותט אשרנו
כ מני ארחך: כי דכיתנו במקום תנים ותכס עלינו
21 בצלמות: אס־שכחנו שם אלהינו ונפרש כפינו לאל־זר:
22 23 הלא אלהים יחקר־זאת כי־הוא ידע תעלמות לב: כי־
24 עליך הורגנו כל־היום נחשבנו כצאן טבחה: עורה
כה למה תישן אדני הקיצה אלת־זנח לנצח: למה־פניך
26 תסתיר תשכח ענינו ולחצנו: כי שחה לעפר נפישנו
27 דבקה לארץ בטננו: קומה עזרתה לנו ופדנו למען
א חסדך: מה למנצח על־יששנים לבני־קרח משביל
2 שיר ידידת: רחש לבי דבר טוב אמר אני מעשי למלך
3 לשוני עט סופר מהיר: ויפית מבני אדם הוצק חן
4 בשפתותיך על־כן ברכך אלהים לעולם: חגור הרכך
ה על־ירך גבור הודך והדרך: והדרך צלח רכב על־
6 דבר־אמת וענוה־צדק ותורך נוראות ימינך: חציך
7 שנונים עמים ותחת־יך ופלו בלב אויבי המלך: כסאך
8 אלהים עולם ועד שבט מישר שבט מלכותך: אהבת
צדק ותשנא רשע על־כן משחך אלהים אלהיך שמן
9 ששון מחבר־יך: מר־ואהלות קציעות כל־בגדת־יך מן־
י היכלי שן מני שמחוך: בנות מלכים ביקרותיך נצבה
11 שגל לימינך בכתם אופיר: שמע־בת וראי והטי אונך
12 ושכחי עמך ובית אביך: ויתאו המלך יפיך כי־הוא
13 אדניך והשתחוו־לו: ובת־צר במנחה פניך יחלו
14 עשירי עם: כל־כבודה בת־מלך פנימה ממשבצות
טו זהב לבושה: לרקמות תובל למלך בתולות
16 אחריה רעותיה מובאות לך: תובלנה בשמחת
17 וגיל תבאינה בהיכל מלך: תחת אבת־יך יהיו
18 בניך תשיתמו לשרים בכל־הארץ: אזכירה שמך

PSALMUS
X L V.
Psalmes
Messeae
laudes ce-
lebrat, ip-
sumque Re-
gem pra-
dicat ac
sponsun.

כ"א ותשנה

כ"א מחברך

למד
בשמחות

PSALM XLII. XLIII. XLIV.

all thy waves and thy billows upon me have passed. ⁹ Daily Jehovah shall command his mercy, and in the night his song ; with me, prayer ; for the God of my life ; ¹⁰ I have said to God my rock, for why hast thou forgotten me ? for why dark shall I walk for the oppression of the enemy ? ¹¹ In breaking in my bones : my enemies have ashamed me, when—they say to me, every day, where thy God. ¹² Why, O my soul : shalt thou thyself be-dejected ? and why shalt thou be-troubled, in me ?—wait for God for yet I shall praise him, the-salvation ; of my face, and my God.

PSALM XLIII.

¹ Judge me, O God, and contend my contention, from the nation not gracious, from the man of guile ; and iniquity ; thou wilt rescue me. ² For thou the God of my strength, for why hast thou repulsed me ? for why dark shall I go for the oppression of the enemy ? ³ Send thy light and thy truth, they shall lead me, shall lift me up to the mountain of thy separation, and to thy-tabernacle. ⁴ And I shall come to the altar of God, to God the gladness ; of my joy, and I shall praise thee with the harp, O God my God. ⁵ Why, O my soul : shalt thou thyself be-dejected ? and why shalt thou be-troubled in me ?—wait for God, for I yet shall praise him, the-salvation ; of my face, and my God.

PSALM XLIV.

¹ To the conqueror, for the sons of Korah,—understanding. ² O God, with our ears ; we have heard, our fathers have told for us, the work thou hast wrought, in their days in the days of old. ³ Thou, thy hand : the nations—hast expelled and thou shalt plant them, thou shalt afflict for the people, and thou shalt dismiss them. ⁴ For not their sword ; they have possessed the land : and their arm ;—has not saved for them, for thy right hand ; and thine arm ; and the light of thy face, for thou hast accepted them. ⁵ Thou thyself, my King, O God, command-salvation ; Jacob. ⁶ In thee our enemies, we shall push with horns, in thy name we shall ; trample our foes. ⁷ For not in my bow : shall I trust, and my sword—shall not save me. ⁸ For thou—hast saved us, from our enemies, and from those—who—hate us, thou hast ashamed. ⁹ In God we have praised, all the day, and thy name for an age, we shall confess. Selah. ¹⁰ Even thou hast repelled and—shalt make us to blush, and thou shalt not go with our armies. ¹¹ Thou—shalt make us to turn backwards, from the enemy, and from those—who—hate us, they have plundered for them. ¹² Thou shalt give us, as cattle : of food, and in the nations thou has dispersed us. ¹³ Thou shalt sell thy people : in no wealth, and thou hast not multiplied, in their prices. ¹⁴ Thou—shalt make us a scorn ; to our neighbours, a laughing and derision for those—who—surround—us ; ¹⁵ Thou shalt place us a proverb, in the nations, a shaking of the head, in the people. ¹⁶ Every day, my shame ; my presence, and the affront ; of my—face hath covered me. ¹⁷ From the voice—of reproaching and—from insulting from the—face

- צנור־ך כל־משב־יך וגל־ך עלי עברו : יומם יצוה יהוה ⁹
חסדו ובלילה שירה עמי תפלה לאל חיי : אומרה לאל י ¹⁰
סלעי למה שכחתני למה־קדר אלך בלחץ אויב :
ברצה בעצמותי חרפוני צוררי באמרם אלי כל־היום ¹¹
איה אלהיך : מה־תשתוחחי נפשי ומה־תהמי עלי ¹²
הוחילי לאלהים כ־יעוד אודנו ישועת פני ואלהי :
מג שפטני אלהים וריבה ריבי מגוי לא־חסיד מאיש א ¹³
מרמה ועולה תפלטני : כ־אתה אלהי מעוזי למה ¹⁴
ונחתני למה־קדר אתהלך בלחץ אויב : שלח־אורך ¹⁵
ואמתך המה ינחוני וי־אוני אל־ה־קדשך ואל־ ¹⁶
משכנותיך : ואבואה אל־מזבח אלהים אל־אל שמחת ¹⁷
גילי ואודך בכנור אלהים אלהי : מה־תשתוחחי נפשי ה ¹⁸
ומה־תהמי עלי הוחילי לאלהים כ־יעוד אודנו ישועת ¹⁹
פני ואלהי : מד למנצה לבני־קרח משכיל : אלהים א ²⁰
באזנינו שמענו אבותינו ספרו־לנו פעל פעלת בימ־ה־ ²¹
בימי קדם : אתה ידך גוים הורשת ותטעם תרע לאמים ²²
ותשלחם : כי לא בחרבם ירשו־ארץ וזרועם לא־ ²³
הושיעה למו כ־ימינך וזרועך ואור פניך כי רציתם :
אתה־הוא מלכי אלהים צוה ישועות יעקב : כך צרינו ה ²⁴
ננגח בשמך נבוס קמינו : כי לא בקשתי אבטח וחרבי ²⁵
לא תושיעני : כי הושעתנו מצרינו ומשנאינו הבישות : ²⁶
באלהים הללנו כל־היום ושמך לעולם נודה סלה : אף־ ²⁷
זנחת ותכלימנו ולא־תצא בצבאותינו : תשיבנו אחור ²⁸
מניצור ומשנאינו שסו למו : תתננו כצאן מאכל ובגוים ²⁹
זריתנו : תמכר־עמך בלא־הון ולא־רבית במחיריהם : ³⁰
תשימנו חרפה לשכנינו לעג וקלס לסביבותינו : ³¹
תשימנו משל בגוים מנוד־ראש בלאמים : כל־היום טו ³²
כלמתי נגדי ובשת פני כסתני : מקול מחרף ומגדף ³³

א

PSALMUS
X L I I I.
Hic psal-
mus similis
argumenti
est cum su-
periore.

בנ"א
משכנותיך

PSALMUS
X L I V.
Oratio po-
puli Dei,
crudelissi-
mam per-
secutionem
patientis.

בנ"א
מקווי

למד
יבאוני

בנ"א
עית

PSALM XL. XLI. XLII.

backwards, and shall be-ashamed—who desire my hurt; ¹⁶ They shall be-dēso-
late for a reward of their shāme;—who—say for me, well, well. ¹⁷ They shall
rejoice and be-glad in thee all—who—seek thee, they shall say continually, Jehovah
shall be-extolled—who love thy sāluation; ¹⁸ I pōor and nēedy, the Lord shall
think concerning me, my help; and my deliverer, my God thou wilt not delay.

PSALM XLI.

¹ To the conqueror a song for David. ² O the-blessedness—understanding to
the pōor, in the day of evil; Jehovah shall liberate him. ³ Jehovah shall keep
him and shall enliven him, he shall be-blessed in the earth: and thou wilt not
dēliver him, in the soul: of his enemies. ⁴ Jehovah shall support him on the
couch; of lānguor, all his lying down, thou hast turned in his sickness. ⁵ I have
said, O Jehovah, pity me, heal my soul: for I have sinned against thee. ⁶ My
enemies shall speak evil for me when will he die and his name has perished.
⁷ And if he hās come—to see, he shall speak vānity, his heart shall gather iniquity
for him, he has gone for abroad, he shall speak. ⁸ Together against me, they
themselves shall murmur, all—who hate against me, they shall think evil; ⁹ The
thing of Belial shall fix in him, and who has reclined and—has not added—to rise.
¹⁰ Even the man of my peace, whom I have trusted in him, eating my bread, he—
has magnified against me, heel. ¹¹ And thou, O Jehovah, pity me, and—raise me,
and I shall finish for them. ¹² In this I have known, for thou hast desired in
me, for my enemy shall not rejoice over me. ¹³ And I in my integrity thou hast
supported in me, and thou—shalt establish me, for thy face, for an age. ¹⁴ Blessed
O Jehovah God, of Israel, from an age, and time an age. Amen, and amen.

PSALM XLII.

¹ To the conqueror,—understanding for the sons of Korah. ² As the deer shall
call to the torrents of—water, so my soul: shall call to thee, O my God, ³ My
soul: has thirsted for God, for the living God, when shall I come, and shall see
the face of God. ⁴ Has been for me my weeping; bread, daily and night, when
—they say to me, every day, where thy God. ⁵ These I shall record, and I shall
pour upon me, my soul: for I shall pass in the mēeting, I shall accompany them
to the house of God, with the voice of joy; and praise; multitude feasting. ⁶ O
my soul: why shalt thou thyself be-cāst down and shalt thou be-trōubled for
me—wait for God, for yet I shall praise him, the—salvation; of his face. ⁷ My
God to me, my soul: shall itself be-dējected, upon this I shall remember thee
from the land: of Jordan and Hermonites from the mountain small. ⁸ Deep to
deep has called for the voice of thy cisterns,

16 יסגו אחור ויכלמו חפצי רעתי: ישמו על-עקב בשתם
 17 האמרים לי האח האח: ישישו וישמחו בך כל-
 מבקשך ואמרו תמיד יגדל יהודה אהבי תשועתך:
 18 ואני עני ואביון אדני יחשב-לי עזרתי ומפלטי אתה
 א אלהי אל-תאחר: מא למנצח מזמור לדוד:
 2 3 אשרי משכיל אל-דל כיום רעה וימלטהו יהוה: יהוה
 ישמרהו ויחיהו ואשר בארץ ואל-תתנהו בנפש איביו:
 4 יהוה יסעדנו על-ערש דוי כל-משכבו הפכת בחליו:
 ה אני אמרתי יהוה חנני רפאה נפשי כי-חטאתי לך:
 6 7 אויבי ואמרו רע לו מתי ימות ואבד שמו: ואם-בא
 לראות שוא ידבר לבו וקבץ-און לו יצא לחוץ ידבר:
 8 9 יחד עלי יתלחשו כל-שנאי עלי יחשבו רעה לי: דבר-
 י בליעל יצוק בו ואשר שכב לא-יוסיף לקום: גס-איש
 שלומי אשר-בטחתי בו אוכל לחמי הגדיל עלי עמב:
 11 12 ואתה יהוה חנני והקימני ואשלמה להם: בזאת ידעתי
 13 כי-חפצת בי כי לא-יריע איבי עלי: ואני בתמי תמכת
 14 בי ותציבני לפניך לעולם: ברוך יהוה אלהי ישראל
 מהעולם ועד העולם אמן ואמן:
 סדר שני

PSALMUS
X L I.
Prædicit
beatos eos,
qui afflitos
et calamito-
sos miseran-
tur; deque
inimicorum
suorum
contumeliis,
in mediis a-
ruminis,
conqueri-
tur.

PSALMUS
X L I I.
Indicatur
summum
desiderium
conjunctio-
nis cum
Domino: et
animus ad-
versus tris-
titiā et
impatien-
tiam con-
firmatur.

2 א מב למנצח משכיל לבני-קרח: כאל תערג
 3 על-אפיקי-מים כן נפשי תערג אליך אלהים: צמאה
 נפשי לאלהים לאל חי מתי אבוא ואראה פני אלהים:
 4 היתה-לי דמעתי לחם יומם ולילה באמר אלו כל-
 ה היום איה אלהיך: אלה אזכרה ואשפכה עלי נפשי
 כי אעבר בסך אדם עדי-בית אלהים בקול-רנה
 6 ותודה המון חוגג: מה-תשתוחחי נפשי ותהמי
 7 עלי הוחלי לאלהים כי-עוד אודנו ישועות פניו: אלהי
 עלי נפשי תשתוחח על-יכן אזכרך מארץ ירדן
 8 וחרמונים מהר מצער: תהום אל-תהום קורא לקול

PSALM XXXIX. XL.

and my age as nothing, thy presence, even all vanity, every man stánding. Selah. ⁷ Even in form man himself has walked even vain they shall rage, he shall collect, and he has not known who has gathered. ⁸ And now what have I expected, O Lord, my hópe ; for thee has been. ⁹ From all transgressors—frée me, the opprobrium ; of the foolish thou shalt not place me. ¹⁰ I have been silent, and I shall not open my mouth for thou has done.—¹¹ Remove from upon me thy stroke, from the fight ; of thy hand : I have been consumed. ¹² In rebukes ; for iniquity, thou hast corrected man, and thou—shalt cause him to flow, as a moth his desire, even vanity every man. ¹³ Hear my prayer ; O Jehovah, and my crying ;—hear, to my tears ; thou wilt not be deaf, for a stranger I with thee an inhabitant as all my fathers.—¹⁴ Cease from me, and I—shall be—strengthened in, before I shall go and not me.

PSALM XL.

¹ To the conqueror for David a song. ² Expecting I have expected Jehovah, and he shall incline to me, and shall hear my cry ; ³ And he shall raise me from the dungeon of sound, from the earth : of mire and he shall place upon a rock my feet : he has directed my steps. ⁴ And he shall place in my mouth a new song, praise ; to our God, many shall see and shall fear and trust in Jehovah. ⁵ O the—blessedness of the man who has placed Jehovah his hope, and has not respected the—proud and—who bend a lie. ⁶ Many ; thou hast done, O Jehovah my God, thy wonders ; and thy thoughts ; to us none has counted for thee, I—shall declare and shall speak, they have been more—from—numbering. ⁷ A sacrifice and oblation ; thou has not desired, ears ; thou hast perforated for me, a whole burnt-offering ; and a sin-offering ; thou hast not asked. ⁸ Then I have said, lo I have come, in the volume ; of the book written upon me. ⁹ That—I might do thy will, O my God, I have desired, and thy law ; in the middle of my viscera. ¹⁰ I have declared righteousness in the great assembly, lo, my lips ; I shall not restrain, O Jehovah, thou hast known. ¹¹ Thy justice I have not concealed in the middle of my heart, thy truth ; and thy salvation ; I have declared, I have not hidden thy mercy and truth ; for the assembly great. ¹² Thou Jehovah shalt not restrain thy mercies from me, thy mercy and thy truth ; always shall keep me. ¹³ For evils ; have pressed upon me, time not from number, my iniquities ;—have seized me, and I have not been able—to see, they have been—multiplied from the hairs of my head, and my heart has forsaken me. ¹⁴ Desire, O Jehovah—to—rescue me, O Jehovah, for my help ; haste. ¹⁵ They shall be—ashamed and they shall blush together—who—seek my soul :—to destroy, they shall turn

the extremity of the-wicked has been cut off. ³⁰ The sálvation ; of the-just from Jehovah, their strength in the time : of difficulty. ⁴⁰ And Jehovah shall help them, and shall rescue them, he shall rescue them from the-wicked-and he-has saved them, for they have hóped in him.

PSALM XXXVIII.

¹ A song for David-to-remember. ² Jehovah, in thy fury, thou-wilt not réprove me and in thy wráth ; thou wilt not correct me. ³ For thine árrows have descended in me, and thy hand : shall descend upon me. ⁴ Not éntireness in my flesh from the presence of thy wrath ; not peace in my bones : from the presence of my sin ; ⁵ For my iniquities have passed over my head, as a búrden heavy, they shall be-heavy from me. ⁶ They-have putrified, my wounds ; have been wásted, from the face of my foolishness ; ⁷ I have been distorted, I have been-húmbled, time very much, every day darkened, I have walked. ⁸ For my loins have been-full, of burning ; and not soundness in my flesh. ⁹ I have been weakened and worn time very much, I have cried from the groaning ; of my heart. ¹⁰ O Lord, thy presence all my désire ; and my groaning ; from thee has not been concealed. ¹¹ My heart has panted, my stréngth has forsaken me, and the light of my eyes : even they not me : ¹² Those-who love me and my cómpanions, from the presence of my wound shall stand and my neighbours from a distance have stood. ¹³ And they shall stretch nets,-who seek my soul : and-who seek my hùrt ; they have spoken-wickedness ; and-guile ; all the day they shall inédditate. ¹⁴ And I as a deaf person, shall not hear, and a dumb person, shall not open his móuth. ¹⁵ And I have been as a man who hath not heard, and not in his móuth réproof ; ¹⁶ Because to thee, O Jehovah, I-have wáited, thou wilt answer me O Lord my God. ¹⁷ For I have said, lest they shall rejoice for me when-my foot : slips, upon me they-have magnified ; ¹⁸ For I-to shut up ; have been prepared, and my grief my presence always. ¹⁹ For my iniquity I-shall déclare, I shall fear from my sin ; ²⁰ And my enemies-who líve have strengthened, and they have been-múltiplied-who hate me falsely. ²¹ And-who render évil ; for good, they shall oppose me, for when-I follow-good, ²² Thou wilt not leave me O Jehovah, O my God thou wilt not be far from me. ²³ Haste for my help ; O God my sálvation ;

PSALM XXXIX.

¹ To the conqueror for Jeduthun, a song for David. ² I have said, I shall observe my ways : from-sinning with my tongue : I shall keep for my mouth the bridle, in time the wicked for my presence, ³ I have been dumb, silence, I-have been-silent from good and my pain has been increased. ⁴ My heart has búrned, in the middle of me, in my meditation the fire : shall burn, I have spoken with my tongue :-⁵ Make knówn to me, O God, my end and the méasure ; of my dáys, what they have been, I shall know how frail I. ⁶ Lo a-a-hand breadth thou hast placed my dáys

PSALMUS
XXXVIII.
Deplo-
rat
peccata sua,
et calamita-
tes, in quas
ob illa inci-
derat: et
graviam Dei
exposcit.

כ"א וקריב
רדפי קריב

לדודתון קרי
PSALMUS
XXXIX.
Deplo-
rat
rursus, al-
que oratio-
ne flebili,
mi-eris
piorum, et
inconcomoda
vitæ hujus
lamentatur.

- 39 יחדו אחרית רשעים נכרתה : ותשועת צדיקים כיהוה
מ מעוזם בעת צרה : ויעזרם יהוה ויפלטם ויפלטם
א מרשעים ויושיעם כיחסו בו : לח מזמור
2 לדוד להזכיר : יהוה אל־בקצפך תוכיחני ובחמתך
3 תיסרני : כי־חציך נחתו בי ותנחת עלי ירך : איך־מתם
ה בבשרי מפני ועמך איך־שלוש בעצמי מפני חטאתי : כי
6 עונתי עברו ראשי כמשא כבד וכבדו ממני : הבאישו
7 נמקו חבורתי מפני אולתי : נעויתי שחותי עד־מאד
8 כל־היום קדר הלכתי : כי־כסלו כלאו נקלה ואין מתם
9 בבשרי : נפוגתי ונדכיתי עד־מאד שאגתי מנהמת
י לבי : אדני נגדך כל־תאותי ואנחתני ממך לא־נסתרה :
11 לבי סחרחר עזבני כחי ואור־עיני גסיהם אין אתי :
12 אהבי ורעי מנגד נגעי יעמדו וקרובי מרחק עמדו : כ"א וקריב
13 וינקשו מבקשי נפשי ודרשי רעתי דברו הוות ומרמות
14 כל־היום יהגו : ואני כחרש לא אשמע וכאלם לא
טו יפתח־פיו : ואהי כאיש אשר לא־שמע ואין בפיו
16 תוכחות : כי־לך יהוה הוחלתי אתה תענה אדני אלהי :
17 כי־אמרתי פן־ישמח־לוי במוט רגלי עלי הגדילו : כי־
18 אני לצלע נכון ומכאובי נגדי תמיד : כי־עוני אגיד
19 כ אדאג מחטאתי : ואיבי חיים עצמו ורכו שנאי שקר :
21 ומשלמי רעה תחת טובה ישטנוני תחת רדופי טוב : רדפי קריב
22 אל־תעזבני יהוה אלהי אל־תרחק ממני : חושה
א לעזרתי אדני תשועתי : לט למנצח לידיתון
2 מזמור לדוד : אמרתי אשמרה דרכי מחטוא בלשוני
נ"א בעד 3 אשמרה לפי מחסום בעוד רשע לנגדי : נאלמתי דומיה
4 החשיתי מטוב ובאבי נעבר : חס־לבי בקרבי בהגיגי
ה תבער־אש דברתי בלשוני : הודיעני יהוה קצי ומדת
6 ימי מה־היא אדעה מה־חדל אני : הנה טפחות נתתה

contend—in causing to prosper his way : with the man making abominations ;
⁶ Cēase from wrath and forsake fury ; thou shalt not contend yea-to-evil ; ⁷ For
 the-wicked shall be-cut off, and those-who wait for Jehovah, shall inherit the
 earth : ⁸ And as yet a little, and not the wicked, and thou thyself hast considered
 upon his place : and not it. . . . And the-humble shall possess the earth : and they
 themselves have been-delighted upon the multitude of peace. ¹² The wicked has
 thought against the just, and has gnashed upon him his teeth : ¹³ The Lord shall
 laugh for him, for he has seen that his day shall come. ¹⁴ The-wicked have un-
 sheathed the sword ; and have stretched their bow : that-they-might cause to
 fall the poor and needy that-they might slay the-upright of the way : ¹⁵ Their
 sword ; shall enter in their heart, and their bows : shall be-broken. ¹⁶ Good the
 little for the just, before the plenty of the-ungodly-much. ¹⁷ For the arms ; of
 the-wicked shall be-broken, and Jehovah has sustained the-just. ¹⁸ Jehovah has
 known the days of the-perfect, and their inheritance ; for an age shall be. ¹⁹ They
 shall not be-ashamed in the time : of evil ; and in the days of famine, they shall
 be-satisfied. ²⁰ For the-wicked shall perish and the haters of Jehovah, as the
 precious of lambs shall be-taken away, in smoke they shall be-taken away.
²¹ The wicked has borrowed and will not return, and the just has been-gratified
 and has been given. ²² For the-blessed of him shall inherit the earth : and the-
 cursed of him shall be-cut off, ²³ From Jehovah the steps of a man have been-
 directed and his way : he shall choose. ²⁴ For he shall fall, he shall not be-cast
 down, for Jehovah has supported his hand : ²⁵ A boy I have been even I have
 been-old, and I have not seen the just forsaken, and his seed-seeking bread.
²⁶ Every day he has been-satisfied,—and lending and his seed for a blessing ; ²⁷ Re-
 cede from evil, and do good and dwell for an age. ²⁸ For Jehovah has loved judg-
 ment, and he shall not leave his-sanctified, for an age they have been kept, and
 the seed of the-wicked has been cut off. ²⁹ The-just shall inherit the earth : and
 shall dwell for time upon it. ³⁰ The mouth of the just speak wisdom ; and his
 tongue : shall speak judgment. ³¹ The law ; of his God in his heart, and his steps
 shall not move. ³² The wicked has looked for the just—and seeking-to-kill him.
³³ Jehovah shall not leave him in his hand : and he-shall not condemn him, when
 —he shall be judged. ³⁴ Wait upon Jehovah and keep his way : and he shall exalt
 thee, that-thou mayest inherit the earth : when-the-wicked are cut off, thou shalt
 behold. ³⁵ I have seen the wicked strong and diffusing himself, as a green laurel.
³⁶ And he shall pass and behold not it, I shall seek him and he has not been
 found. ³⁷ Observe the perfect and behold the upright, for the latter ; for man
 peace. ³⁸ And transgressors shall be destroyed together,

תהלים לו 37.

8 אֶל־תִּתְחַר בַּמַּצְלִיחַ דָּרְכּוֹ בְּאִישׁ עֲשֵׂה מַזְמוֹת : הֲרָף
 9 מֵאֵף וְעוֹב חֲמָה אֶל־תִּתְחַר אֶךְ־לִהְרֹעַ : כִּי מֵרַעִים
 10 יִכְרֹתוֹן וְקוֹי יִהְיֶה הֵמָּה יִירָשׁוּ־אָרֶץ : וְעוֹד מַעַט וְאִין י
 11 רָשַׁע וְהִתְבּוֹנֵנֶת עַל־מְקוֹמוֹ וְאִינְנוּ : וְעֲנוּיִם יִירָשׁוּ־אָרֶץ
 12 וְהִתְעַנְּגוּ עַל־רֹב שְׁלוֹם : זִמָּם רָשַׁע לְצִדִּיק וְחָרָק
 13 עָלָיו שְׁנוֹ : אֲדֹנִי יִשְׁחַקְלֹו כִּי־רָאָה כִּי־יָבֵא יוֹכֹו :
 14 חָרַב פִּתְחוֹ רָשָׁעִים וּדְרָכּוֹ קִשְׁתָּם לִהְפִּיל. עֲנִי וְאִבְיוֹן
 15 לְטִבּוֹת יִשְׁרִי־דָרֶךְ : חֲרָבָם תָּבֹא בָלָבָם וּקְשָׁתוֹתָם טו
 16 תִּשְׁבֶּרְנָה : טוֹב מַעַט לְצִדִּיק מִהֶמוֹן רָשָׁעִים רַבִּים :
 17 כִּי זִרְעוֹת רָשָׁעִים תִּשְׁבֶּרְנָה וְסוֹמֵךְ צִדִּיקִים יִהְיֶה :
 18 יוֹדַע יִהְיֶה יְמֵי תַמְיּוּמִים וְנִחַלְתָּם לַעֲוֹלָם תִּהְיֶה : לֹא יִבְשׁוּ
 19 בַּעַת רַעְרָה וּבִימֵי רַעְבּוֹן יִשְׁבַּעוּ : כִּי רָשָׁעִים יֵאָבְדוּ כ
 20 וְאִיבֵי יִהְיֶה כִּיקָר כְּרִים כְּלוֹ בַּעֲשָׂן כְּלוֹ : לוֹה רָשַׁע וְלֹא
 21 יִשְׁלַם וְצִדִּיק חוֹנֵן וְנוֹתֵן : כִּי מִבְּרָכּוֹ יִירָשׁוּ־אֶרֶץ :
 22 וּמִקָּלְלֵי יִכְרֹתוּ : מִיְּהוּדָה מִצַּעֲדֵי־גִבֹּר כּוֹנְנֹו וּדְרָכּוֹ
 23 יִחַפֵּץ : כִּי־יִפֹּל לֹא יוֹטֵל כִּי־יִהְיֶה סוֹמֵךְ יְדוֹ : נֶעַר הֵייתִי כַה
 24 גַּם־זָקַנְתִּי וְלֹא רָאִיתִי צִדִּיק נֶעוֹב וְזִרְעוֹ מִבְּקִשְׁלָחָם :
 25 כֹּל־הַיּוֹם חוֹנֵן וּמְלוֹה וְזִרְעוֹ לְבִרְכָּה : סוֹר מֵרַע וְעֹשֶׂה־
 26 טוֹב וּשְׁכֵן לַעֲוֹלָם : כִּי יִהְיֶה אֱהָב מִשְׁפָּט וְלֹא־יַעֲזוֹב
 27 אֶת־חֲסִידָיו לַעֲוֹלָם נִשְׁמְרוּ וְזִרְעֵי רָשָׁעִים נִכְרָת : צִדִּיקִים
 28 יִירָשׁוּ־אָרֶץ וּשְׁכֵנֵי לַעֲד עָלֶיהָ : פִּי־צִדִּיק יִהְיֶה חֲכָמָה ל
 29 וְלִשְׁנוֹ תִּדְבֹּר מִשְׁפָּט : תּוֹרַת אֱלֹהִיו בִּלְבּוֹ לֹא תִמְעַד
 30 אִשְׁרֵיו : צוּפָה רָשַׁע לְצִדִּיק וּמִבְּקֵשׁ לִהְמִיתוֹ : יִהְיֶה לֹא־
 31 יַעֲזוֹבֵנּוּ בִידּוֹ וְלֹא יִרְשִׁיעֵנּוּ בַּהֲשַׁפְטוֹ : קוֹה אֱלִי־הוּדָה
 32 וְשֹׁמֵר דְּרָכּוֹ וּיְרוֹמֵמֶךְ לְרֵשֶׁת אָרֶץ בַּהֲכִרַת רָשָׁעִים
 33 תִּרְאֶה : רָאִיתִי רָשַׁע עֲרִיץ וּמִתְעַרֵּה כְּאֹרֶחַ רַעְנָן : לֹה
 34 וְיַעֲבֹר וְהִנֵּה אִינְנוּ וְאִבְקִשְׁהוּ וְלֹא נִמְצָא : שֹׁמְרֵתָם
 35 וְרָאָה יִשָּׁר כִּי־אַחֲרִית לְאִישׁ שְׁלוֹם : וּפְשָׁעִים נִשְׁמְדוּ
 36

cem pros-
 perumque
 tentatio-
 nem ista-
 rum exi-
 tum, ob
 oculos po-
 nit.

בנ"א תבא
 נ"א וקשתם

—who hate me, for nought, they shall shut the eye : ²⁰ For they shall not speak peace, and against the—humble of the earth : they shall conceive the words of—fraud ; ²¹ And they—shall open against me their mouth, they have said well, well, our eye : has seen it. ²² Thou hast seen, O Jehovah, thou shalt not be—silent, O Lord ; thou shalt not be—far from me.—²³ Rise and—awake for my judgment, my God and my Lord, for my cause. ²⁴ Judge me according—to thy righteousness, O Jehovah my God, and they shall not rejoice for me. ²⁵ They shall not say in their heart, well our soul : they shall not say, we have wounded him. ²⁶ They shall be—ashamed and shall blush together—who rejoice my evil ; they shall be—covered with, shame ; and blushing ;—who magnify against me. ²⁷ They shall praise and rejoice—desiring my righteousness, and they shall declare, continually shall magnify Jehovah that has desired the peace of his servant. ²⁸ And my tongue : shall speak thy righteousness all the day thy praise ;

PSALM XXXVI.

¹ To the conqueror for the servant of Jehovah for David. ² The transgressor has said for the wicked, in the middle of his heart, no fear of God for the presence of his eyes : ³ For he—has flattered to him with his eyes : that—he may find his iniquity—to hate. ⁴ The words of his mouth iniquity and guile ; he has failed—to—understand that—he may cause good. ⁵ Iniquity he shall meditate ; upon his bed, he himself shall stand upon a way : not good, evil ; he shall not throw away. ⁶ Jehovah in the heavens thy mercy, thy truth ; to the clouds. ⁷ Thy righteousness ; as the mountains of God, thy judgments a deep ; great ; man and beast : thou—shalt save, O Jehovah. ⁸ How precious thy mercy, O God, the sons of Adam in the shade of thy wings : shall trust. ⁹ They shall be—watered from the fatness of thy house, and the torrent of thy pleasures thou shalt water them. ¹⁰ For with thee the fountain of—life ; in thy light, we have seen light. ¹¹ Extend thy mercy for those—who know thee—and thy righteousness ; for the—upright of heart. ¹² The foot : of pride ; shall not come upon me, and the hand : of the—wicked shall not remove me, ¹³ There they have fallen—who work iniquity, they have been—driven back, and have not been—able to rise.

PSALM XXXVII.

¹ For David, shalt thou not thyself burn against the—wicked ? shalt thou not be—jealous against those—who work iniquity ? ² For as the herb, shall they be—cut down, and as the grass budding they shall fall. ³ Trust in Jehovah and do good, inhabit the earth : and feed truth ; ⁴ And delight thyself upon Jehovah, and he shall give for thee the desires ; of thy heart. ⁵ Rely upon Jehovah thy way : and hope upon him, and he will do. ⁶ And he—shall lead forth, as the light thy righteousness, and thy judgment as—light. ⁷ Be—silent for Jehovah, and thou thyself wait for him, thou shalt not

כ שקר שנאי חנם יקרצו-עין: כי לא שלום ידברו ועל
 21 רנע-יארץ דברי מרמות יחשבון: וירחיבו עלי פיהם
 22 אמרו האח האח ראתה עיננו: ראיתה יהודה אל-
 23 תחרש אדני אל-תרחק ממני: העירה והקיצה
 24 למשפטי אלהי ואדני לריבי: שפטני כצדקך יהודה
 כה אלהי ואל-ישמחילי: אל-יאמרו בלבם האח נפשנו
 26 אל-יאמרו בלענוהו: יבשו ויחפרו יחדו שמחי רעתי
 27 ילבשו-בשת וכלמה המגדילים עלי: ירנו וישמחו
 חפצי צדקי ויאמרו תמיד יגדל יהודה החפץ שלום
 28 עבדו: ולשוני תהגה צדקך כל-היום תהלתך:

PSALMUS
XXXVI.
Describit
agitatio-
nes et mali-
tiam im-
proborum:
atque gra-
tiam Dei
erga suos
celebrat,
ejusque
continua-
tionem et
augmen-
tum petit.

א 2 לו למנצח לעבדי-יהוה לדוד: נאם-פֶּשֶׁע
 3 לרשע בקרב לבי אין-פחד אלהים לנגד עיניו: כי-
 4 החליק אליו בעיניו למצא עונו לשנא: דברי-פיו און
 ה ומרמה חדל להשכיל להיטיב: און יחשב על-משכביו
 6 יתיצב על-דרך לא-טוב רע לא ימאס: יהוה בהשמים
 7 חסדך אמונתך עד-שחקים: צדקתך כהררי-אל
 8 משפטך תהום רבה אדם ובהמה תושע יהוה: מה-
 9 יקר חסדך אלהים ובני אדם בצל כנפך יחסיון: ירוין
 , מדשן ביתך ונחל עדניך תשקם: כי עמך מקור חיים
 11 באורך נראה-אור: משך חסדך לידעך וצדקתך
 12 לישרי-לב: אל-תבואני רגל גאווה ויד רשעים אל-
 13 תגדני: שם נפלו פעלי און דחו ולא-יכלו קום:

כ"א משור

PSALMUS
XXXVII.
Hortatur
pios, ne
gravius
commove-
antur rebus
secundis
improb-
orum: ip-
sique bea-
tum suum
statum,
et feli-

א 2 לו לדוד אל-תתחר במרעים אל-תקנא
 בעשי עולה: כי כחציר מהרה ימלו וכירק דשא יבלון:
 3 בטח ביהוה ועשה-טוב שכן-ארץ ורעה אמונה:
 ה והתענג עלי-יהוה ויתן-לך משאלות לבך: גול על-
 כ"א 6 יהוה דרכך ובטח עליו והוא יעשה: והוציא כאור
 7 צדקך ומשפטך כזהרים: דום ליהוה והתחולל לו

כ"א
יבולין 2

O ye sons, hear for me, the fear ; of Jehovah I shall teach you. ¹³ What the man who has desired—life ; he has desired days that—he may behold good. ¹⁴ Keep thy tongue : from evil ; and thy lips ; from speaking guile. ¹⁵ Depart from evil ; and do good, seek peace and pursue it. ¹⁶ The eyes : of Jehovah upon the—righteous, and his ears ; to their cry ; ¹⁷ The face of Jehovah against those—who work evil, for the piercing from the earth : their memory. ¹⁸ They have cried, and Jehovah has heard, and from their straits ; he—has rescued them. ¹⁹ Near Jehovah for the—contrite of heart, and the—worm of spirit : he—has saved. ²⁰ Many ; the evils ; of the just, and from them all he shall rescue him. ²¹ Keeping all his bones ; one from them not worn. ²² Evil ; shall slay the wicked, and those—who hate the just shall be—destroyed. ²³ Jehovah has redeemed the soul : of his servants, and all—who trust in him shall not be—destroyed.

PSALM XXXV.

¹ For David, contend O Jehovah, my—contender, fight my—fighter, ² Take shield and buckler ; and rise in my help ; ³ And—bring forth the spear ; and shut, to oppose those—who pursue me, say for my soul : I thy salvation ; ⁴ They shall be—ashamed and shall blush—who—seek my soul : they shall turn backwards and shall be—ashamed—who meditate my evil ; ⁵ They shall be as chaff for the face of the wind : and the angel Jehovah has impelled. ⁶ Darkness shall be their way : and—slipperiness ; the angel Jehovah pursuing them. ⁷ For without cause they have concealed for me a ditch their net ; without cause they have dug for my soul : ⁸ Falsehood ; shall come to him, he has not known, and his net ; which he has hidden, shall take him with falsehood ; he shall fall in it. ⁹ And my soul : shall rejoice in Jehovah, shall be—glad in his salvation ; ¹⁰ All my bones ; shall say Jehovah who as thou,—snatching the afflicted from the stronger than he, and the poor and needy from destroying him. ¹¹ Witnesses lying shall rise what I have not known they shall ask me. ¹² They shall return evil ; for good, barrenness for my soul. ¹³ And when—they were sick, my garment sackcloth, I have afflicted in fasting my soul : and my prayer ; in my bosom shall return. ¹⁴ As a friend, as a brother for me, I myself have walked as mourning a mother, mourning I have humbled. ¹⁵ And in my shutting up they have been—glad, and have been numbered, have been numbered against me shut up, and I have not known, they have torn and have not been—silent. ¹⁶ With impostors, mockers at feasts, they have gnashed upon me their teeth : ¹⁷ Lord, according—to what thou shalt see,—bring back my soul : from their desolations from lions, my darling. ¹⁸ I will praise thee, in the meeting numerous in the people :—strong, I will praise thee. ¹⁹ My enemies shall not rejoice for me falsely

- לכריבנים שמעוֹרִילִי ויראת יהוה אלמדכם: מִיהֹאִישׁ ¹³
החפֵּץ חיים אהב ימים לראות טוב: נַצַּר לִשְׁוֹךְ מָרַע ¹⁴
וישפֹּתֶיךָ מְדַבֵּר מִרְמָה: סוּר מִרַע וְעִשְׂה־טוֹב בְּקִיָּה ¹⁵
שְׁלוֹם וּרְדֹפֹהוּ: עֵינֵי יְהוֹה אֶל־יִדְיָקִים וְאֹזְנוֹ אֶל־ ¹⁶
שִׁוְעָתָם: פִּנִי יְהוֹה בַּעֲשֵׂי רַע לְחֹבְרֵיט מֵאֲרִץ זָכָרִם: ¹⁷
צִעֲקוּ וַיְהוֹה שָׁמַע וּמִכֹּל־צִרְוֹתָם הֲצִילָם: קְרוֹב יְהוֹה ¹⁸
לְנִשְׁכָּרֵיהֶם וְאֶת־דְּכֹאֲרֵיהֶם יִשְׁעֵי: רַבּוֹת רַעוֹת צָדִיק ¹⁹
וּמִכֹּלם יִצְלָנוּ יְהוֹה: שֹׁמֵר כֹּל־עֲצוּמוֹתָיו אֶחָת מֵהֵנָּה ²⁰
לֹא נִשְׁבַּרָה: תַּמּוֹתֵת רַשָׁע רַעָה וְשׁוֹנֵאִי צָדִיק יֵאֲשֻׁמוּ: ²¹
פֹּדֶה יְהוֹה נֶפֶשׁ עַבְדּוֹ וְלֹא יֵאֲשֻׁמוּ כֹל־חֹסִים בּוֹ: ²²
לֵה לְדוֹר רִיבָה יְהוֹה אֶת־יְהִיבִי לָהֶם אֶרֶץ ²³
לְחַמִּי: הַחֹזֶק מִנִּי וְצִנָּה וְקוֹמָה כַּעֲזוּרָתִי: וְהִרָק חֲנִית ²⁴
וּסְגוֹר לְקִרְאוֹת רִדְפֵי אִמְרֵי לִנְפְשִׁי יִשְׁעֶיךָ אֲנִי: יִבְשׁוּ ²⁵
וּבִלְכָּמוּ מִבִּקְשֵׁי נַפְשִׁי יוֹסֵג אַחֲרֵי וַיַּחֲפְרוּ חִשְׁבֵּיהֶם ²⁶
כִּי־אֵל דִּוְחָה ²⁷
וְהִלְקִיתָ חֶשֶׁךְ וְחִלְקִלְקִלְתָּ וּמִלֵּאךְ יְהוֹה רִדְפָם: כִּי־חָנַם טַמְנוֹרִי ²⁸
יָדַע וּרְשָׁתוֹ אֲשֶׁר־טָמַן חִלְכָּדוֹ בִּשְׁוֹאָה יַפְלִיכָה: וְנַפְשִׁי ²⁹
תִּגְלִי כִּי־הוּא תִשִּׁישׁ בִּישׁוּעָתוֹ: כֹּל עֲצוּמוֹתֵי תֹאמְרֹתָ יִצְמָרוּ ³⁰
יְהוֹה מִי כִמּוֹךְ מִצִּיל עֲנִי מִחֹזֶק מִמֶּנִּי וְעֵינִי וְאִבִּיּוֹן מִגִּלְלוֹ: ³¹
יִקְוָמוּן עֲדֵי חֲמַם אֲשֶׁר לֹא־יִדְעֵתִי יִשְׁאַלּוּנִי: יִשְׁלֹמוּנִי ³²
רַעָה תַחַת טוֹכָה שִׁכּוֹל לִנְפְשִׁי: וְאֲנִי כַחֲלוֹתֵם לְבוֹשִׁי ³³
שָׁק עֲנִיתִי בָצִום נַפְשִׁי וּתְפִלָּתִי עַל־חֵיָק תִּשׁוּב: כִּרַּע ³⁴
כָּאֵח לִי הִתְהַלַּכְתִּי כֹאֲבֵל־אֵם קָדֵר שַׁחוֹתִי: וּבְצִלְעִי ³⁵
שָׁמַחוּ וְנֹאסְפוּ נֹאסְפוּ עָלַי נִכְסִי וְלֹא יִדְעֵתִי קִרְעוּ וְלֹא־ ³⁶
דָּמוֹ: כַּחֲנָפִי לַעֲנִי מַעֲוֹג חֶרֶק עָלַי שְׁנִימוּ: אֲדִנִּי כִמָּה ³⁷
תִּרְאֶה הַשִּׁיבָה נַפְשִׁי מִשְׁאִיהֶם מִכַּפִּירֵיהֶם וַיִּחַדְתִּי: אוֹדֶךָ ³⁸
בִּקְהָל רֵב כַּעַם עֲצוֹם אֶהְלֶךְ: אֶל־יִשְׁמַחְוִלִי אִיבִי ³⁹

בנ"א פדה
PSALMUS
XXXV.
Orat. ut
Deus cau-
sam nam
tueatur ad-
versus ho-
ies suos.

כ"א דוחה
כ"א

והלקלית

כ"א
עצמוֹתֵי

כ"א
יִשְׁלֹמוּנִי

in Jehovah, for the-upright, fair ; praise ;—² Confess for Jehovah, on the harp, on Nebel, decachord sing for him. ³ Sing for him a song new,—bless him singing with a noise ; ⁴ For right the word of Jehovah, and all his works in fidelity ; ⁵ He hath loved righteousness ; and judgment, mercy of Jehovah the earth : full ; ⁶ By the word of Jehovah the heavens have been made, and by the breath : of his mouth, all their army. ⁷ Gathering as a heap the waters of the sea, giving in masses the-deep ; ⁸ Shall fear from Jehovah all the earth : from him shall fear all the inhabitants of the world ; ⁹ For he hath said it and it has been, he has commanded and it shall stand. ¹⁰ Jehovah—has made vain, the counsel of the nations, he—has made vain the thoughts ; of the people : ¹¹ The counsel of Jehovah for an age shall stand, the thoughts ; of his heart, for a time and time. ¹² O the-blessedness of the nations, which Jehovah their God, the people : he has chosen for inheritance ; for him. ¹³ From the heavens Jehovah—has looked, he has seen all the sons of Adam. ¹⁴ From the habitation of his sitting ; he—hath looked upon all the inhabitants of the earth : ¹⁵ That hath formed, at once, their heart—considering all their works. ¹⁶ A king has not been saved, in the multitude of an army, the powerful shall not escape in the greatness of power. ¹⁷ Deceiving the horse for safety ; and in the greatness of his strength, he shall not rescue. ¹⁸ Behold the eye : of Jehovah to those—who fear him, and—who hope for his mercy—¹⁹ To-rescue from death their soul : for them to live in famine. ²⁰ Our soul : has waited for Jehovah, our strength and our shield he. ²¹ For in him shall our heart rejoice, for in the name of his holiness we have hoped. ²² Thy mercy shall be, O Jehovah, upon us which as we have hoped in thee.

PSALM XXXIV.

¹ For David when—he changed his countenance, for the face of Abimelech, and he shall expel him and he has gone. ² I shall bless the Jehovah in all time : always his praise ; in my mouth. ³ In Jehovah my soul : itself shall praise, the humble shall hear and shall rejoice. ⁴ Praise for Jehovah with me and we shall exalt his name, at once, ⁵ I have sought the Jehovah and he has answered me, and from all my fears ; he—has rescued me. ⁶ They—have looked to him, and have been enlightened, and their faces shall not be-ashamed. ⁷ This humble has cried and Jehovah has heard, from all his difficulties ; he—has saved him. ⁸ The angel Jehovah has encamped round for those—who fear him, and he shall rescue them. ⁹ Taste and see for good Jehovah. O the-blessedness of the man, shall hope in him. ¹⁰ Fear the Jehovah, O ye his separated, for no want for those—who fear him. ¹¹ The young lions have been-poor, and have suffered hunger, and those—who seek Jehovah shall not want all good. ¹² Come

potentiam,
sapientiam
et misericordiam
Dei cele-
brans.

- 2 צדיקים ביהוה לישרים נאווה תהלה : הודו ליהוה
3 בכנור ובנבל עשור וזמרולו : שירולו שיר חדש היטיבו
4 נגן בתרועה : כי־ישר דברי־יהוה וכל־מעשהו באמונה :
6 ה אהב צדקה ומשפט חסד יהוה מלאה הארץ : ברבר
7 יהוה שמים נעשו וברוח פיו כל־צבאם : כנס כנד מי
8 הים נתן באוצרות תהומות : ייראו מיהוה כל־הארץ
9 ממנו יגורו כל־ישיבי תבל : כי הוא אמר ויהי והיה
י צוה ויעמד : יהוה הפיר עצת־גוים הניא מחשבות
11 עמים : עצת יהוה לעולם תעמד מחשבות לבו לדר
12 ודר : אשרי הגוי אשר־יהוה אלהיו העם בחר לנחלה
13 לו : משמים הביט יהוה ראה את־כל־בני האדם :
טו 14 ממכון־שבתו השגיח אל כל־ישיבי הארץ : הוצר יחד כ"א הוצר
16 לבם המבין אל־כל־מעשיהם : אין המלך נושע ברב
17 חיל גבור לא־ינצל ברב־כח : שקר הסוס לתשועה
18 וברב חילו לא ימלט : הנה עין יהוה אל־יראיו למיחלים
כ 19 לחסדו : להציל ממות נפשם ולחיותם ברעב : נפשנו
21 חכתה ליהוה עזרנו ומגננו הוא : כי־בו ישמח לבנו
22 כי בשם קדשו בטחנו : יהי־חסדך יהוה עלינו כאשר
א יחלנו לך : לד לדוד בשנותו את־טעמו לפני
2 אבימלך ויגרשחו וילך : אברכה את־יהוה בכל־עת
5 תמיד תהלתו בפי : ביהוה תתהלל נפשי וישמעו ענוים
ה 4 וישמחו : גדלו ליהוה אתי ונרוכמה שמו יחדו : דרשתי
6 את־יהוה וענני ומכל־מגורותי הצילני : הביטו אליו כ"א רחמי
7 ונרהרו ופניהם אל־יחפרו : זה עני קרא ויהוה שמע
8 ומכל־צרותיו הושיעו : חנה מלאך־יהוה סביב ליראיו
9 ויחלצם : טעמו וראו כי־טוב יהוה אשרי הגבר יחסה
י בו : יראו את־יהוה קדשו כי־אין מחסור ליראיו :
11 כפירים רשו ורעבו ודרשי יהוה לא־יחסרו כל־טוב :

PSALMUS
XXXIV.
David in
proprio
exemplo
exfoliit
providenti-
am et cu-
ram Dei
erga eos,
qui ad ip-
sum confu-
giunt.

very much, and a fear to my acquaintances, those—who see me without have wandered from me. ¹³ I have been given as dead from heart, I have been as vessels of destruction. ¹⁴ For I have heard the calumny; of many, fear about, when—they have consulted together against me to take my soul: they have consulted. ¹⁵ And I in thee have trusted, O Jehovah, I have said, my God thou. ¹⁶ In thy hand: my times:—save me from the hand: of my enemies, and from those—who persecute me.—¹⁷ Make to shine thy face, upon thy servant,—save me in thy mercy. ¹⁸ O Jehovah, I shall not be—ashamed, for I have called upon thee, the—wicked shall be—ashamed, they shall be—cut off, for the grave: ¹⁹ Shall be—dumb lips; of a lie those—who—speak against the just, hard in pride and contempt. ²⁰ How much thy good which thou hast concealed for those—who fear thee, thou hast wrought for those—who trust in thee, presence sons of Adam. ²¹ Thou—shalt hide them in the hiding place of thy face, from the liftings of man thou shalt conceal them, in the tabernacle; from the contention of tongues: ²² Blessed Jehovah, for he—has magnified his mercy for me, in a city; fortified. ²³ And I have said, when—I was in haste, I have been cut off, from the presence of thine eyes: but thou hast heard the voice of my supplications; when—I call to thee. ²⁴ Love the Jehovah, all ye his sanctified, Jehovah guarded the—faithful and—rendered upon the extreme working pride; ²⁶ Be—strong, and he shall strengthen your heart all—who hope for Jehovah.

PSALM XXXII.

¹ For David understanding, O the—blessedness lifted transgression, covered sin; ² O the—blessedness of the man, for him, Jehovah shall not impute iniquity, and not in his spirit: guile; ³ For I—have been—silent, have grown—old my bones: in my crying; all the day. ⁴ For daily and night shall be—heavy upon me, thy hand: has been turned my greenness in the—dryness of summer. Selah. ⁵ My sin; I—shall make known to thee, and my iniquity I have not concealed, I have said I will confess upon me, my transgressions for Jehovah and thou hast sent away the iniquity of my sin. Selah. ⁶ Upon this, every merciful person shall address himself to thee, for the time: of finding truly, for the inundation of many waters to him it—shall not come. ⁷ Thou a hiding place for me, from difficulty thou shalt keep me, songs of deliverance thou shalt surround me. Selah. ⁸ I—will cause thee to understand, I will order thee in the way: which thou shalt walk, I will counsel upon thee my eye: ⁹ Thou shalt not be as the horse, as the mule not understanding, in bridle, and rein, his mouth, for restraint not to approach to thee, ¹⁰ Many sorrows for the wicked, and—trusting in Jehovah, mercy shall surround him. ¹¹ Rejoice in Jehovah, and rejoice ye—just, and—praise him all—upright of heart.

PSALM XXXIII.

¹ Exult O ye—just

תהלים לא לב לג. 31. 32. 33.

ולשכני מאד ופחד למידעי ראי בחוץ נדדו ממני :

נשכחתי כמת מלב הייתי ככלי אבד : כי שמעתי דבת ^{14 13}
רבים מגור מסביב בהוסדם יחד עלי לקחת נפשי ומנו :

ואני עליך בטחתי יהוה אמרתי אלהי אתה : בידך ¹⁶ כן

עתתי הצילני מיד-אויבי ומרדפי : האירה פניך על- ¹⁷

עבדך הושיעני בחסדך : יהוה אל-אבושה כי קראתיך ¹⁸

יבשו רשעים ידמו לשאול : תאלמנה שפתי-שקר ¹⁹

הדברות על-צדיק עתק בגאווה וכח : מה רב טובך כ

אשר-צפנת ליראיך פעלת לחוסים כך נגד בני אדם : כ"א לחם

תסתירם בסתר פניך מרכסי איש תצפנם בסכה מריב ²¹

לשנות : ברוך יהוה כי הפליא חסדו לי בעיר מצור : ²²

ואני אמרתי בחפזי נגחתי מנגד עיניך אכן שמעת קול ²³

תחנוני בשועי אליך : אהבו את-יהוה כל-חסידיו אמונים ²⁴

נצר יהוה ומשלם על-יתר עשרה גאווה : חזקו ויאמץ כה

לבבכם כל-המיחלים ליהוה : לב לדוד א

משכיל אשרי נשוי-פשע כסוי חטאה : אשרי-אדם לא ²

יחשב יהוה לו עון ואין ברוחו רמיה : כי החרשתי בלו ³

עצמי בשאגתי כל-היום : כי יומם ולילה תכבד עלי ⁴

ידך נהפך לשדי בחרבוני קיץ סלה : חטאתי אודיעך ה

ועוני לא-כסיתי אמרתי אודה עלי פשעי ליהוה

ואתה נשאת עון חטאתי סלה : על-זאת יתפלל ⁶

כל-חסיד אליך לעת מצא רק לשטף מים רבים

אליו לא יגיעו : אתה סתר לי מצר תצרני רני פלט ⁷

תסובבני סלה : אשכילך ואורך בדרך-זו תלך איעצה ⁸

עליך עיני : אל-תהיו כסוס כפרד אין הבין במתג- ⁹

ורסן עדיו לבלום כל קרוב אליך : רבים מכאובים י

לרשע והבוטח ביהוה חסד יסובבנו : שמחו ביהוה ¹¹

וגילו צדיקים והרנינו כל-ישרי-לב : לג רננו א

PSALMUS
X X X I I.
Psalmus
docens qua
in re pec-
caloris jus-
tificatio et
salus con-
sistat.

כ"א
בחרבני

PSALMUS
X X X I I I.
Hymnus.

PSALM XXIX. XXX. XXXI.

⁸ The voice of Jehovah—shall cause to trêmbles the desert, Jehovah—shall make to tremble the desert of Kadesh. ⁹ The voice of Jehovah—shall cause the hinds : to calve, and he shall discover the forests, and in his temple, all his has declared his glory. ¹⁰ Jehovah upon the déluge has sat, and Jehovah has sat King for an age. ¹¹ Jehovah shall give strength for his people : Jehovah shall bless his people : in peace.

PSALM XXX.

¹ A psalm a sông of the dedication ; of the house for David. ² I will exalt thee, O Jehovah, for thou hast liftéd me up, and thou hast not gladdened my enemies for me. ³ Jehovah my God, I have cried to thee and thou shalt heal me. ⁴ Jehovah thou—hast caused to äscend from the grave : my soul : thou hast ënlivened me, when—I was descending into, the grave, ⁵ Sing for Jehovah his mercies and—cônfess the memory of his holiness. ⁶ For a moment in his fury,—life in his gôod-will, in evening shall rëmain wëeping, and for the morning jôy ; ⁷ And I have said in my trănquillity ; I shall not move for an age. ⁸ Jehovah, in thy gôod-will thou—hast made me to stand in my mountain of strëngth, thou—hast hidden thy—face, I have bëen terrified. ⁹ To thee, O Jehovah, I shall cry, and to Jehovah I shall address myself. ¹⁰ What utility in my blood, when—I dëscend to the pit,—shall the dust prăise thee,—shall it dëclare thy faithfulness. ¹¹ Hear, O Jehovah, and pîty me, O Jehovah be a helper for me. ¹² Thou hast turned my weeping, to singing for me, thou hast loosed my sackcloth, and thou shalt gird me, gladness ; ¹³ For the sake—of, glory shall praise thee, and shall not be—silënt, Jehovah my God, for an age I shall prăise thee.

PSALM XXXI.

¹ To the conqueror, a song for David. ² In thee, O Jehovah, I have hōped, I shall not be—ashamed for an age, in thy righteousness, rescue me.—³ Incline to me thine ear ; quickly—rëscue me, be for me, for a rock of strength, in the house of towers ;—to—sáve me. ⁴ For my rock and my fortress ; thou, and for the sake—of thy name thou shalt léad me and thou shalt guide me. ⁵ Thou—shalt léad me from that net ; they have hidden for me, for thou my strength. ⁶ Into thy hand : I—shall commit my spirit : thou hast redëmed me, O Jehovah, the God of truth ; ⁷ I have hated those—who observe vanities of rashness, and I to Jehovah have hōped. ⁸ I—will rejóice and I shall be—glad, in thy mercy that thou hast seen my äffliction, thou hast known in straits ; my soul : ⁹ Thou—hast not inclosed me in the hand : of an enemy, thou—hast made to stand in a broad place my feet : ¹⁰ Pity me, O Jehovah, for difficulty for me, has corroded, in wrath, my eye : my soul : and my belly ; ¹¹ For, have cōsumed for grîef my—life, my years ; in groaning : has stumbled in iniquity my strëngth and my bones : have consumed. ¹² From all my enemies, I have bëen a reproach ; and for my neighbours

כט ל לא PSALMI 29. 30. 31.

8 9 אש: קול יהוה יחיל מדבר יחיל יהוה מדבר קדש: קול יהוה יחולל אילות ויחשף יערות ובהיכלו כלו אמר 11 כבוד: יהוה למבול ישב וישב יהוה מלך לעולם: יהוה עז לעמו יתן יהוה יברך את-עמו בשלום: ל

PS. X. X. X.
David ab
exilio re-
versus, Deo
gratias
agit, quod
facilitatem
sibi rursus
dedisset,
uocan-
dæ, æque
habitandæ
dominus sue.

2 א מזמור שיר-חנכת הבית לדוד: ארוממך יהוה

5 כי דליתני ולא-שמחת איבי לי: יהוה אלהי שועתי אליך

4 ותרפאני: יהוה העלית מן-שאול נפשי חייתני מיוֹרדי-

6 מירי ק בור: זמרו ליהוה חסידיו והודו לזכר קדשו: כי רגע

7 באפו חיים ברצונו בערב ילין בכי ולבקר רנה: ואני

8 אמרתי בשלוי כל-אמוט לעולם: יהוה ברצונך

9 העמדתה להררי עז הסתרת פניך הייתי נבהל: אליך

י יהוה אקרא ואל-יהוה אתחנן: מה-בצע בדמי ברדתי

11 אל-שחת היודך עפר היגיד אמתך: שמע-יהוה וחנני

12 יהוה היה-עֶזְרִי לי: הפכת מספדי למחול לִי בִּלְעָת:

13 פתחת שקי ותאזרני שמחה: למען יזמך כבוד

ולא ידם יהוה אלהי לעולם אודך:

א לא למנצח מזמור לדוד: 2 בך-יהוה חסיתי אל-אבושה לעולם בצדקתך פלטני: 3 הטה אלי אונך מהרה הצילני היה לי לצור מעוז לבית 4 מצודות להושיעני: כי סלעי ומצודתי אתה ולמען 5 שמך תנחני ותנהלני: תוציאני מרשת זו טמנו לי כי 6 אתה מעוי: בידך אפקיד רוחי פדיתה אותי יהוה 7 אל אמת: שנאתי השמרים הבלי-שוא ואני אליהוה 8 בטחתי: אנילה ואשמחה בחסדך אשר ראית את-עניי 9 ידעת בצרות נפשי: ולא הסגרתני ביד אויב העמדת י במרחב רגלי: חנני יהוה כי צר-לי עששה בכעס עיני 11 נפשי ובטני: כי כלו ביגון חיי ושנותי באנחה כשל 12 בעוני כחי ועצמי עששו: מכל-צוררי היירתי חרפה

PS. XXXI.
In persona
sua, perpe-
tuum, fide-
lium et luc-
tam inter
improbos,
in hoc se-
culo, ex-
pavit.

PSALM XXVII. XXVIII. XXIX.

in the day of evil ; and he shall conceal me in the hiding place of his tabernacle, in a rock he shall exalt me. ⁶ And now, shall be-exalted my head, upon my enemies, my rounds, and I will sacrifice in his tabernacle sacrifices of thanksgiving ; I will sing and praise for Jehovah. ⁷ Hear, O Jehovah, my voice I will call, pity me and answer me. ⁸ For thee has said my heart, seek my-face, thy face, O Jehovah, I shall seek, ⁹ Thou shalt not hide thy-face from me, thou shalt not lean upon thy servant in thy wrath, my help ; thou hast been, thou shalt not leave me and thou shalt not forsake me, O God of my salvation. ¹⁰ For my father and my mother have forsaken me, and Jehovah shall gather me.—¹¹ Direct me, O Jehovah, thy way : and lead me in the path ; of rectitude, for the sake-of my enemies. ¹² Thou shalt not give me, to the desire : of my enemies, for they have risen against me, lying witnesses, breathing iniquity. ¹³ For-have I not believed-to see in the goodness of Jehovah in the land : of those-who live. ¹⁴ Wait to Jehovah, he has strengthened and he shall strengthen thy heart, and wait for Jehovah.

PSALM XXVIII.

¹ For David to thee, O Jehovah, I will cry, my rock thou shalt not be-silent, from me, lest thou shalt be-silent from me, and I have been assimilated with those-who descend to the ditch. ² Hear the voice of my supplications, when-I call to thee, when-I lift my hands : to the secret place of thy holiness, ³ Thou shalt not draw me with the-wicked, and with those-who work iniquity—who speak peace with their neighbour, and evil ; in their heart. ⁴ Give to them according-to their work, and according-to the evil ; of their works, according-to the work of their hands : give for them,—render their retribution for them. ⁵ For they shall not understand the works of Jehovah, and to the work of his hands : he shall destroy them and shall not build them. ⁶ Blessed Jehovah, for he has heard the voice of my prayers. ⁷ Jehovah my strength, my shield in him, my heart has hoped, and I have been helped, my heart shall rejoice, and from my song I-shall confess him. ⁸ Jehovah strength for them and the strength of salvation ; his anointed has been.—⁹ Save thy people : and bless thy heritage ; and feed them, and raise them, time an age.

PSALM XXIX.

¹ A song for David, give to Jehovah, sons of the-strong, give to Jehovah glory and strength. ² Give to Jehovah the glory of his name, bend yourselves for Jehovah in the glory ; of holiness. ³ The voice of Jehovah upon the waters, God of glory—has made to thunder, Jehovah upon many waters. ⁴ The voice of Jehovah in power, the voice of Jehovah in glory. ⁵ The voice of Jehovah has broken the cedars, and Jehovah shall break the cedars of Lebanon. ⁶ And he-shall cause them to leap as a calf, Lebanon and Sirion as the son of unicorna. ⁷ The voice of Jehovah dividing the flames ; of fire :

בסכו קרי בסכָּה ביום רעה יסתירני בסתר אהלו בצור ירוממני :

ועתה ירום ראשי על איבי סביבותי ואזכרה באהלו ⁶

זבחי תרועה אשירה ואזמרה ליהוה : שמע־יהוה קולי ⁷

אקרא וחנוני וענני : לך אמר לבי בקשו פני את־פניך ⁸

יהוה אבקש : אל־תסתר פניך ממני אל־תט באף ⁹

עבדך עזרתי היית אל־תטשני ואל־תעזבני אלהי

ישעי : כי־אבי ואמי עזבוני ויהוה יאספני : הורני יהוה ¹¹

דרךך ונחני בארץ מישור למען שררי : אל־תתנני ¹²

בנפש צרי כי קמורי עדי־שקר ויפת חמם : לולא ¹³

האמנתי לראות בטוב־יהוה בארץ חיים : קוה אל־ ¹⁴

יהוה חזק ויאמץ לבך וקוה אליהוה : כח

לדוד אליך יהוה אקרא צורי אל־תחרש ממני פן־ א

תחשה ממני ונמשלתי עם־יורדי בור : שמע קול ²

תחנוני בשועי אליך בנשאידי אל־דביר קדשך : אל־ ³

תמשכני עם־רשעים ועם־פְּעֹלֵי אֵון דברי שלום עם־ ^{בכ' א' לי און}

רעיהם ורעה בלבכם : תן־להם כפעלם וכרע מעלליהם ⁴

כמעשה ידיהם תן־להם השב גמולם להם : כי לא יבינו ה

אל־פעל־תיהוה ואל־מעשה ידיו יהרסם ולא יבנם : ברוך ⁶

יהוה כי שמע קול־תחנוני : יהוה עזי ומגני בו בטח לבי ⁷

ונעזרתי ויעלז לבי ומשירי אהודנו : יהוה עז־למו ומעז ⁸

ישועות משיחו הוא : הושיעה את־עמך וברך את־ ⁹

נחלתך ורעם ונשאם עד־העולם : כט מזמור א

לדוד הבו ליהוה בני אלים הבו ליהוה כבוד ועז : הבו ²

ליהוה כבוד שמו השתחוו ליהוה בהדרת־קדש : קול ³

יהוה על־המים אל־הכבוד הרעים יהוה על־מים רבים :

קול־יהוה בכח קול־יהוה בהדר : קול־יהוה שבר ארזים ⁴

וישבר יהוה את־ארזי הלבנון : וירקידם כמו־עגל ⁶

לבנון ושריון כמו בן־ראמים : קול־יהוה חצב להבות ⁷

PSALMUS
XXVI 11.
Precatio,
quæ ab im-
proborum
violencia
et injuriis
liberari pe-
tit; et
gratiarum
actio pro-
exaudito-
ne.

PSALMUS
XXIX.
Regnum
Dei, cum
potentiâ
adventans,
concele-
brat; cunc-
tisq; sua-
det, ut sese
ei subjiciant.

PSALM XXV. XXVI. XXVII.

⁹ He shall direct the meek, in judgment and he will teach the humble his way :
¹⁰ All the ways ; of Jehovah mercy and truth ; for those—who keep his covenant ;
 and his testimony ; ¹¹ For the sake—of thy name, O Jehovah, pardon my iniquity,
 for it has been—multiplied. ¹² Who that very man fearing Jehovah, he will teach
 him in the way : he shall choose. ¹³ His soul : in good—shall abide and his seed
 shall inherit the earth : ¹⁴ The secret of Jehovah for those—who fear him and his
 covenant : he—has made them to know. ¹⁵ My eyes : always to Jehovah, for he—
 shall lead from the net ; my feet : ¹⁶ Look to me and pity me, for alone and poor
 I. ¹⁷ The distresses ; of my heart—have expanded, from my difficulties,—rescue
 me : ¹⁸ See my affliction and my labour, and take away all my errors ; ¹⁹ Look
 upon my enemies, for they have been—multiplied, and a hatred ; unjust they have
 hated me. ²⁰ Keep my soul :—save me, I shall not be—ashamed, for I have hoped
 in thee. ²¹ Perfection and rectitude shall keep me, for I have waited for thee.
²² Redeem, O God, the Israel from all his difficulties ;

PSALM XXVI.

¹ For David, judge me, O Jehovah, for I in my integrity have walked, and in
 Jehovah I have trusted, I shall not move. ² Prove me, O Jehovah, and try me
 purge my reins ; and my heart. ³ For thy mercy for the presence of my eyes :
 I myself have walked in thy truth ; ⁴ I have not sat with men vain and with
 those—who conceal I shall not enter. ⁵ I have hated the assembly of the—wicked,
 and with the—ungodly I shall not sit. ⁶ I shall wash in innocency my hands, and
 I shall surround thy altar, O Jehovah. ⁷ To hear with the voice of confession ;
 and—to tell all thy wonders ; ⁸ Jehovah I have loved the habitation of thy house
 and the place : of the tabernacle of thy glory. ⁹ Thou shalt not gather with sin-
 ners my soul : and with mortals of—blood my life ; ¹⁰ Who in their hands : lying and
 their right hand ; full ; of a bribe. ¹¹ And I, in my integrity, will walk, redeem
 me and pity me. ¹² My foot : has stood in rectitude, in the assemblies I will
 bless Jehovah.

PSALM XXVII.

¹ For David, O Jehovah, my light, my salvation, from what shall I fear, Jeho-
 vah the strength of my life ; from what shall I be—afraid. ² When—the—wicked
 approach, against me—to eat my flesh, my enemies and my haters for me, they have
 stumbled and have fallen. ³ If an army : shall encamp against me, my heart shall
 not fear, if war ; shall rise against me, in this I have been—safe. ⁴ One thing ; I
 have asked from the Jehovah, this ; I shall seek I have sat in the house of Jeho-
 vah, all the days of my life ;—to see the sweetness of Jehovah and—to enquire in
 his temple. ⁵ For he shall hide me, in his tabernacle,

9 בדרך : ידרך ענוים במשפט וילמד ענוים דרכו : כל-
 11 ארחות יהוה חסד ואמת לנצרי בריתו ועדתו : למען-
 12 שמך יהוה וסלחת לעוני כי רב-הוא : מיצה האיש ירא
 13 יהוה יורנו בדרך יבחר : נפשו בטוב תלין וזרעו יירש
 טו 14 ארץ : סוד יהוה ליראיו ובריתו להודיעם : עיני תמיד
 16 אליהוה כי הוא-יוציא מרשת רגלי : פנה אלי וחנני
 17 כי-יחיד ועני אני : צרות לבבי הרחיבו ממצוקותי
 18 19 הוציאני : ראה עני ועמלי ושא לכל-חטאותי : ראה-
 כ איבי כי-רבו ושנאת חמס שנאוני : שמרה נפשי
 21 והצילני אל-אבוש כי-חסיתי בך : תסווישר יצרוני כי
 22 קויתוך : פדה אלהים את-ישראל מכל ערותיו :

PSALMUS
 XXVI.
 Exprimi
 David li-
 bertatem
 et fiduciam
 bonae con-
 scientiae,
 ejusque
 pondus a-
 pud Deum.

א כו לדוד שפטני יהוה כי אני בתמי הלכתי
 2 וביהוה בטחתי לא אמעד : בחנני יהוה ונסני צרופה
 3 כליותי ולבי : כי חסדך לנגד עיני והתהלכתי באמתך :
 4 לא-ישבתי עס-מתי-שוא ועם נעלמים לא אבוא :
 6 ה שנאתי קהל מרעים ועס-רשעים לא אשב : ארחץ כ'א ואסוך
 7 בנקיון כפי ואסבבה את-מזבחך יהוה : לשמע בקול
 8 תודה ולספר כל-נפלאותיך : יהוה אהבתי מעון ביתך
 9 ומקום משכן כבודך : אל-תאסף עס-חטאים נפשי ועס-
 י אנשי דמים חיי : אשר-בידיהם זמה וימינם מלאה
 11 12 שחד : ואני בתמי אלך פדני וחנני : רגלי עמדה במישור

PSALMUS
 XXVII.
 Quam pul-
 chrum bea-
 tumque sit
 in domo
 Domini
 continuo
 versari,
 eoque prae-
 sente et
 propitio
 frui.

א במקהלים אברך יהוה : כו לדוד יהוה
 2 אורי וישעי ממי אירא יהוה מעוז-חיי ממי אפחד : בקרב
 עלי מרעים לאכל את-בשרי צרי ואיבי לי המה כשלו
 3 ונפלו : אם תחנה עלי מחנה לא-יירא לבי אם-
 4 תקום עלי מלחמה בזאת אני בוטח : אחת שאלתי
 מאת-יהוה אותה אנקש שבתי בבית-יהוה כלימי חיי
 ה לחזות בנעם-יהוה ולבקר בהיכלו : כי יצפנני או כנועם

PSALM XXII. XXIII. XXIV. XXV.

the nations. ³⁰ They have eaten and they shall bend themselves all the fat ones of the earth : for his—face they shall bend all—who descend into, the dust, and his soul : has not lived. ³¹ A seed shall serve him it shall declare, for the Lord for a generation. ³² They shall come and they—shall declare his righteousness ; for a people : begotten for he has done.

PSALM XXIII.

¹ A song for David. Jehovah my shepherd, I shall not fail. ² In pastures ; of budding he—shall cause to lie down to the waters of—rest ; he shall lead me. ³ My soul : he shall turn, he shall lead me in the paths of righteousness, for the sake of his name. ⁴ Even because I shall walk in the valley : of death's shade, I shall not fear evil, for thou with me, thy rod and thy staff ; they shall console me. ⁵ Thou shalt prepare for my—face a table, presence of my enemies, thou hast anointed with oil my head, my cup ; exuberant ; ⁶ Even goodness and mercy shall follow me all the days of my life ; and I have dwelt in the house of Jehovah for length of days.

PSALM XXIV.

¹ For David a song, for Jehovah, the earth : and its fulness, the world ; and—who dwell in it. ² For he upon the waters has founded it and upon the rivers ; he shall strengthen it. ³ Who shall ascend to the mountain of Jehovah, and who shall stand in the place ; of his holiness. ⁴ Clean of hands and pure of heart, who has not received for vanity his soul : nor has been sworn for guile ; ⁵ He shall receive the blessing ; from Jehovah, and righteousness ; from the God of his salvation. ⁶ This the generation have sought him—who—seek thy—face O Jacob. Selah. ⁷ Raise, O gates, your heads and be raised O ye gates, of an age, and shall enter this King of glory. ⁸ Who this King of glory Jehovah strong and powerful, Jehovah strong in battle ; ⁹ Raise, O gates your heads, and be raised O ye gates of an age, and shall enter the King of glory : ¹⁰ Who has been this King of glory, Jehovah of armies, has been the King of glory.

PSALM XXV.

¹ For David to thee, O Jehovah, I will lift my soul : ² My God in thee I have hoped I shall not be—ashamed, shall not exult my enemies over me. ³ Even all—who wait upon thee, shall not be—ashamed, those—who prevaricate vainly shall be—ashamed. ⁴ Thy ways : O Jehovah—cause me to know thy foot paths ; teach me :—⁵ Cause me to walk in thy truth ; and teach me, for thou the God of my salvation, thee I have expected all the day. ⁶ Remember thy mercies O Jehovah, thy mercies for an age, they. ⁷ The sins ; of my youth and my prevarications thou wilt not remember, according—to thy mercy, remember for me, thou for the sake of thy goodness, O Jehovah. ⁸ Good and upright Jehovah, upon this he shall teach sinners in the way :

תהלים כב כג כד כה 22. 23. 24. 25.

ומושל בגוים : אכלו וישתחוו כל--דשני--ל
ארץ לפניו יכרעו כל-יורדי עפר ונפשו לא חיה :

זרע יעבדנו יספר לאדני לדור : יבאו ויגידו ³¹ ⁵²
צדקתו לעם נולד כי עשה : כג

מזמור לדוד יהוה רעי לא אחסר : בנאות דשא ירביצני א ²
על-מי מנוחת ינהלני : נפשי ישוב ינחני במעגלי-צדק ³
למען שמו : גם כי אלך בגיא צלמות לא אירא רע כי ⁴
אתה עמדי שבטך ומשענתך המה ינחמני : תערך ה
לפני שלחן נגד צררי דשנת בשמן ראשי כוסי רויה :

אך טוב וחסד ירדפוני כל-ימי חיי ושבתני בבית-יהוה ⁶
לארך ימים : כד לדוד מזמור ליהוה הארץ א ¹
ומלואה תבל וישבי בה : כי-הוא עלימים יסדה ועל- ²
נהרות יכוננה : מייעלה בהרי-יהוה ומי יקום במקום ³
קדשו : נקי כפים ובר-לבב אשר לא-נשא לשוא נפשו ⁴ ^{נפשי ק"}

ולא נשבע למרמה : ישא ברכה מאת יהוה וצדקה ה
מאלהי ישעו : זה דור דרשו מבקשי פניך יעקב סלה : ⁶ ^{דורשו קרי}

שאו שערים ראשיכם והנשאו פתחי עולם ויבוא מלך ⁷
הכבוד : מיזה מלך הכבוד יהוה עוזו וגבור יהוה גבור ⁸
מלחמה : שאו שערים ראשיכם ושאו פתחי עולם ⁹
ויבא מלך הכבוד : מי הוא זה מלך הכבוד יהוה צבאות י

הוא מלך הכבוד סלה : כה לדוד אליך א ¹
יהוה נפשי אשא : אלהי כך בטחתי אל-אבושה אל- ²
יעלצו אויבי לי : גם כל-קוֹיך לא יבשו יבשו הבוגדים ³
ריקם : דרכיך יהוה הודיעני ארחותיך למדני : הדריכני ה ⁴
באמתך ולמדני כי-אתה אלהי ישעי אותך קויתי כל-

היום : זכר-רחמך יהוה וחסדיך כי מעולם המה : ⁶
חטאות נעורי ופשעי אל-תזכר כחסדך זכר-לי-אתה ⁷
למען טובך יהוה : טוב-וישר יהוה עליכן יורה חטאים ⁸

PSALMUS
X X I I I.
Celebrat
gaudium et
consolatio-
nem pro-
rum: Deum
pastorem,
sequi ovem
facit; atque
hac in ima-
gine conti-
nuo pergit.

PSALMUS
X X I V.
Regnum
Dei cele-
brat, qui-
que ad illud
pertineant,
docet.

PSALMUS
X X V.
Oratio Da-
vidis, pro
impetra-
da gratia et
iustitia, sin-
gulis peti-
tionibus fe-
re inter-
iunctas di-
vini spiritus
responsio-
nes habens.

PSALM XXI. XXII.

thou-shalt place them back, with thy cords thou shalt prepare against their-face
¹⁴ Be-exalted, O Jehovah, in thy strength, we-shall sing and shall praise thy strength ;

PSALM XXII.

¹ To the conqueror upon the early ; Aileth ; a song for David. ² My God, my God, for why hast thou forsaken me, far from my salvation ; the words of my roaring ; ³ My God, I shall cry daily and thou wilt not hear, and the night and no silence ; for me. ⁴ And thou holy possessing the praises ; of Israel. ⁵ In thee, our fathers have hoped, they have hoped and thou wilt rescue them. ⁶ To thee, they have cried and they have been liberated, in thee, they have hoped and have not been-put to shame ; ⁷ And I a worm ; and not a man, the disgrace ; of Adam and the drégs of the people : ⁸ All-who see me,-shall laugh for me, they-shall shoot out, with the lip ; they-shall move the head. ⁹ He has rolled to Jehovah, he shall rescue him, he-shall save him, for he has delighted in him. ¹⁰ For thou my deliverer, from the womb ;-causing me to trust, upon the breasts of my mother. ¹¹ Upon thee I-have been-cast from the womb, from the womb ; of my mother my God thou. ¹² Thou wilt not be far, from me for difficulty ; near for no helper. ¹³ Many calves have surrounded me, strong bulls of Bashan. ¹⁴ They have opened upon me their mouth, a lion tearing and bellowing. ¹⁵ As waters I have been diffused, and all my bones ; have separated themselves, my heart has been as wax melted in the middle of my viscera. ¹⁶ My strength has been-dried as an earthen pot, my tongue :-joined to my jaws and for the dust of death, thou shalt place me. ¹⁷ For dogs have surrounded me, the assembly ; of the-wicked as a lion-have pierced my hands : and feet : ¹⁸ I shall number all my bones ; they-shall stare and shall look upon me. ¹⁹ They shall divide my garments : for them and upon my clothing, they-shall cast the lot. ²⁰ And thou, O Jehovah, wilt not be-distant, my strength ; to my help ; hasten.-²¹ Rescue from the sword my soul : from the hand : of the dog, my darling ; -²² Save me from the mouth of the lion, from the horns : of the-unicorn, thou hast heard me. ²³ I will declare thy name to my brethren in the middle of the congregation I will praise thee. ²⁴ Ye-who fear Jehovah, praise him the whole seed of Jacob, glorify him, and fear from the whole seed of Israel. ²⁵ For he has not scorned and he has not despised the humility ; of the poor, and he-has not hidden his-face from him, when-he cried to him, he has heard. ²⁶ From thee my praise ; in the congregation much, my vows I shall pay before those-who fear him. ²⁷ The-poor shall eat and shall be-satisfied, they shall praise Jehovah-who seek him, your heart shall live for an age. ²⁸ Shall remember and shall turn to Jehovah all the ends of the earth : and shall bend themselves before thee, all the families ; of the nations. ²⁹ Because to Jehovah the kingdom ; and ruling

- 13 14 כי תשיתמו שכם במיתריך תכונן על־פניהם : רומה
יהוה בעוזך נשירה ונזמרה גבורתך : כב
2 א למנצח על־אילת השחר מזמור לדוד : אלי אלי למה
3 עזבתני רחוק מישועתי דברי שאגתי : אלהי אקרא יומם
4 ולא רתענה ולילה ולא־דומיה לי : ואתה קדוש יושב
ה תהלות ישראל : כך בטחו אבתינו בטחו ויתפלטמו :
6 7 אליך זעקו ונמלטו כך בטחו ולא־בושו : ואנכי תולעת
8 ולא־איש חרפת אדם ובזוי עם : כל־ראי ילעיגו לי
9 יפטירו בשפה יניעו ראש : גל אליהוה יפלטוה וצילהו
י כי חפץ בו : כ־אתה גחי מבטן מבטיחי על־שדי אמי :
11 12 עליך השלכתי מרחם מבטן אמי אלי אתה : אל־תרחק
13 ממני כ־צרה קרובה כ־אין עוזר : סבבנוי פרים רבים
14 אבירי בשן כתרוני : פצו עלי פיהם אריה טרף ושאג :
טו כמים נשפכתי והתפרדו כל־עצמותי היה לבי כדונג
16 נמס בתוך מעי : יבש כחרש כחי ולשוני מדבק מלקוחי
17 ולעפר־מות תשפתני : כי סבבנוי כלבים עדת מרעים
18 הקיפוני כארי ידי ורגלי : אספר כל־עצמותי חמה
19 יביטו וראו־בי : יחלקו בגדי להם ועל־לבושי יפילו
כ גורל : ואתה יהוה אל־תרחק אילותי לעזרתי חושה :
21 22 הצילה מחרב נפשי מיד־כלב יחידתי : הושיעני מפי
25 אריה ומקרני רמים עניתני : אספרה שמך לאחי בתוך
24 קהל אהללך : יראוי יהוה הללוהו כל־זרע יעקב
כה כבדוהו וגורו ממנו כל־זרע ישראל : כי לא־בזה ולא
שקץ ענות עני ולא־הסתיר פניו ממנו ובשועו אליו
26 שמע : מאתך תהלתי בקהל רב נדרי אשלם נגד יראוי :
27 יאכלו ענוים וישבעו יהללו יהוה דרשו יחי לבבכם
28 לעד : יזכרו וישבו אליהוה כל־אפסי־ארץ וישתחוו
29 לפניך כל־משפחות גוים : כי ליהוה המלוכה

PSALM XIX. XX. XXI.

⁸ The l  w ; of Jehovah perfect ;--t  rning ; the soul : the t  stimony ; of Jehovah faithful ;--making wise ; the little   ne. ⁹ The precepts of Jehovah--right--rejoicing the heart, the pr  cept ; of Jehovah pure,--illuminating the eyes : ¹⁰ The fear ; of Jehovah clean ; remaining ; for an age, the judgments of Jehovah truth ; they have been--righteous altogether,--¹¹ Desirable before gold and before gold much, and--sweeter before honey and the dr  pping ; of the honey-combs. ¹² Even thy servant has been warned in them, in keeping them reward gr  at. ¹³ Errors ; who shall understand, from hidden things ; cleanse me. ¹⁴ Even from the--pr  ud restrain thy servant, they shall not rule in me, then I shall be--perfect, and I shall be--clean from prevarication gr  at. ¹⁵ Shall be--to please the words of my m  uth, the m  ditation of my heart, for thy--face, O Jehovah, my rock and my Redeemer.

PSALM XX.

¹ To the conqueror, a song for David. ² Jehovah shall   nswer thee, in the day of distress ; shall elevate thee the name of the God of Jacob. ³ He shall send thy help, from holiness and from Zion he shall support thee. ⁴ He shall remember all thy sacrifices ; and thy whole offering ; shall burn. Selah. ⁵ He shall give for thee according--to thine heart, and all thy c  nse  l ; he shall fulfil. ⁶ We shall be glad, in thy salvation ; and in the name of our God, we shall elevate a standard, Jehovah shall fulfil all thy petitions ; ⁷ Now have I known that Jehovah--has s  ved his anointed, he will hear him, from the--heaven of his holiness, in the--strength ; of the salvation, of his right hand ; ⁸ Some in a chariot and some in horses, and we in the name of Jehovah our God--shall remember. ⁹ They have bended and have fallen, and we have risen, and have raised ourselves. ¹⁰ Jehovah,--s  ve, the king shall hear, in the day we have called.

PSALM XXI.

¹ To the conqueror, a song for David. ² Jehovah, in thy str  ngth the king shall rejoice, and in thy salvation ; as he--shall r  joice very much. ³ The d  sire ; of his heart, thou wilt give to him and the fruit ; of his lips ; thou hast not rejected. Selah. ⁴ For thou shalt anticipate him blessings ; of good, thou shalt place for his head a crown ; of gold.--⁵ Life he has asked from thee, and thou shalt give for him, length of days, an age and time. ⁶ Great his glory in thy salvation ; glory and honour thou shalt place upon him. ⁷ For thou shalt place him blessings ; for time thou wilt gladden him in joy ; thy--face. ⁸ For the king has trusted in Jehovah, and in the mercy of the Most High he shall not move. ⁹ Thy hand : shall find all thy enemies, thy right hand ; shall find those--who hate thee. ¹⁰ Thou wilt place them as an oven of fire : for the time : of thy--  nger, Jehovah in his wrath shall destroy them, and shall consume them, fire : ¹¹ Their fr  uits from the earth : thou shalt destroy, and their seed from the sons of Adam. ¹² For they have d  clined against thee   vil ; they have considered a th  ught ; they have not been--able. ¹³ For

- מחמתו : תורת יהוה תמימה משיבת נפש עדות יהוה ⁸
 נאמנה מחכימת פתי : פקודי יהוה ישרים משמחילב ⁹
 מצות יהוה ברה מאירת עינים : יראת יהוה טהורה ^י
 עומדת לעד משפטייהוה אמת צדקו יחדו : הנחמדים ¹¹
 מזהב ומפז רב ומתוקים מדבש ונפת צופים : גסעבדך ¹²
 נוהר בהם בשמרם עקב רב : שגיאות מייבין מנסתרות ¹³
 נקני : גם מזדים חשך עבדך אליימשלרבי אז איתם ¹⁴
 ונקיתי מפשע רב : יהוירלרצון אמריפי והגיון לבי לפניך ^{טו}
 יהוה צורי וגואלי : כ למנצח מזמור לדוד : א ¹⁵
 יענך יהוה ביום צרה ישגבך שם אלהי יעקב : ישלח ^{3 2}
 עזרך מקדש ומציון יסעדך : זכר כל־מנחתך ועולתך ⁴
 ידשנה סלה : יתן־לך כלבבך וכל־עצתך ימלא : ה
 נרננה בישועתך ובשם אלהינו נדגל ימלא יהוה כל־ ⁶
 משאלותיך : עתה ידעתי כי הושיע יהוה משיחו יענהו ⁷
 משמי קדשו בגבורות ישע ימינו : אלה ברכב ואלה ⁸
 בסוסים ואנחנו בשם־יהוה אלהינו נזכיר : המה כרעו ⁹
 ונפלו ואנחנו קמנו ונתעודד : יהוה הושיעה המלך ^י
 יעננו ביום־קראנו : כא למנצח מזמור לדוד : א ¹⁵
 יהוה בעזך ישמח־מלך ובישועתך מה־יגיל מאד : תאות ^{3 2}
 לבו נתתה לו וארשת שפתיו כל־מנעת סלה : כי־ ⁴
 תקדמנו ברכות טוב תשית לראשו עטרת פז : חיים ה
 שאל ממך נתתה לו ארך ימים עולם ועד : גדול כבודו ⁶
 בישועתך הוד והדר תשוה עליו : כי־תשיתוהו ברכות ⁷
 לעד תחדהו בשמחה את־פניך : כי־המלך בטח ביהוה ⁸
 ובחסד עליון בלי־מוט : תמצא ידך לכל־איביך ימינך ⁹
 תמצא שנאיך : תשיתמו כתנור אש לעת פניך יהוה ^י
 באפו יבלעם ותאכלם אש : פרימו מארץ תאבד וזרע ¹¹
 מבני אדם : כי־נטו עליך רעה חשבו מזמה בלי־יוכלו : ¹²

ב"א חשור

P S A L.
X X.
Vota et ora-
tio fidelium
pro Rege
ejusque suo,
Regno.

P S A L.
X X I.
Ibidem pro-
pheticus,
quo Reg-
num Mes-
sias, ejus-
que ampli-
tudo et æ-
ternitas
celebratur.

PSALM XVIII. XIX.

thou the people : pöör-wilt sáve, and the lofty ; eyes : thou-wilt humble. ²⁹ For thou-wilt illúminate my lamp, Jehovah my God-will énlighten my-darkness. ³⁰ For in thee, I shall rún through, an army, and in my God I shall leap a wall. ³¹ God perfect his way : the word ; of Jehovah pure ; a shield he has been, for all-who hópe in him. ³² For who is God, except Jehovah ? and who is a rock, except our God ? ³³ The powerful God,—girding me, strength, and who shall give my way : perfect.—³⁴ Placing my feet : as of deer ; and upon my high places ; he-shall make me to stand.—³⁵ Teaching my hands :—to fight, and has been broken a bow : of brass my arms ; ³⁶ And thou shalt give to me the shíeld of thy salvation, and thy right hand ; will support me, and thy góodness ; will múltiply me. ³⁷ Thou—wilt enlarge my steps under me, and my ancles have not declined. ³⁸ I shall pursue my enemies, and I—shall cátch them, and I shall not turn till I have cónsumed them. ³⁹ I shall pierce them, and they shall not be-able to rise, they shall fáll under my feet : ⁴⁰ Thou shalt gird me, strength to war ; thou-wilt bend those—who rise against me, under me. ⁴¹ And of my enemies thou shalt give for me the neck, and those—who-hate me I shall cut them off. ⁴² They shall cry and there shall not be a présérver, to Jehovah and he has not answered them. ⁴³ And I shall bruise them, as the dust before the-face of the wind : as the clay, of the streets ; I—shall attenuate them. ⁴⁴ Thou wilt pluck me from the conténtions of the people : thou-wilt pláce me for the head of the nations, a people : I have not known, shall serve me. ⁴⁵ For the hearing of the ear ; they shall hear for me, the sons of the stranger shall lie for me. ⁴⁶ The sons of the stranger shall fáll, and they shall tremble from their close places ; ⁴⁷ Jehovah has lived, and blessed my rock, and the-God of my salvation shall be-exalted. ⁴⁸ God-giving—vengeance, for me, and he-shall lead the people : under me. ⁴⁹ O my deliverer from my enemies, even from those—who rise against me, thou wilt raise me, from the man of violence thou-wilt rèscue me. ⁵⁰ Upon this I will práise thee, among the nations, O Jehovah, and for thy name I will praise.—⁵¹ Enlarging the-salvation ; of his king, and making mercy for his anointed, for David and for his seed, time for ever.

PSALM XIX.

¹ To the conqueror, a song for David. ² The heavens—declaring the glory of God, and the work of his hands : the firmament declaring. ³ Day for day—shall pöür out a word, and night for night shall indicate knówledge ; ⁴ No speech no words their voice has not been heard. ⁵ In all the earth : their líne has gone forth, and to the extreme of the world ; their words, for the sun he has placéd a tabernacle, for them, ⁶ And he as a spouse coming from his bed-chamber ; shall rejoice as powerful—to run a way : ⁷ From the extreme of the heavens, his góing forth, and his turning ; to their extremes and there is not hidden from his heat.

- 28 29 כִּי־אַתָּה עֲסֵעֵנִי תוֹשִׁיעַ וְעֵינַיִם רַמּוֹת תִּשְׁפִּיל׃ כִּי־
ל אַתָּה תֹאדִיר נְרִי יִהְיֶה אֱלֹהֵי יוֹגֵה חֲשָׁבִי׃ כִּי בְךָ אֲרָץ
31 גִּדּוֹד וּבֵאלֹהֵי אֲדֹלֶגֶשׁ־שׁוֹר׃ הָאֵל תָּמִיד דִּרְכוֹ אִמְרַת־
32 יְהוָה צְרוּפָה מִגֵּן הוּא לִכְלֹל הַחֹסִים בּוֹ׃ כִּי מִי אֱלֹהֵי
33 מְבַלְעֵדֵי יְהוָה וּמִי צוֹר זֹלָתִי אֱלֹהֵינוּ׃ הָאֵל הַמֵּאֲזִרֵנִי
34 חֵיל וַיִּתֵּן תָּמִיד דְּרָכִי׃ מִשׁוּה רַגְלִי כְּאִילֹת וְעַל בְּמוֹתַי
לֵה יַעֲמִידֵנִי׃ מִלֵּמַד יָדִי לַמִּלְחָמָה וּנְחַתָּה קֶשֶׁת־נַחוּשָׁה
36 זְרוּעֵתִי׃ וַתִּתֵּן־לִי מִגֵּן יִשְׁעֶךָ וַיִּמְיֹנֶךָ תִּסְעֵדֵנִי וְעֵנּוֹתֶךָ
37 תִּרְבֵּנִי׃ תִּרְחִיב צַעְדֵי תַּחְתִּי וְלֹא מַעְדּוֹ קָרְסָלִי׃
38 39 אֲרֹדֶף אוֹיְבֵי וְאֲשִׁיגֶם וְלֹא־אֲשׁוּב עַד־כְּלוֹתָם׃ אִמְחָצֶם
מ וְלֹא־יִכְלּוּ קוֹם יִפְּלוּ תַּחַת רַגְלִי׃ וַתֵּאֲזֶרֵנִי חֵיל
41 לַמִּלְחָמָה תִּכְרִיעַ קַמִּי תַּחְתִּי׃ וְאוֹיְבֵי נִתְּתָה לִי עֶרְף
42 וּמִשְׁנָאֵי אֲצִמִּיתָם׃ יִשְׁעוּ וְאִין מוֹשִׁיעַ עַל־יְהוָה וְלֹא
45 עֲנָם׃ וְאֲשַׁחֲקֶם כַּעֲפָר עַל־פְּנֵי־רוּחַ כְּטִיט חוּצוֹת
44 אֲרִיקָם׃ תִּפְלֹטֵנִי מִרִּבִּי עִם תִּשְׁמַנִּי לְרֹאשׁ גּוֹיִם עִם
מֵה לֹא־יִדְעֵתִי יַעֲבֹדוּנִי׃ לִשְׁמַע אֶזֶן יִשְׁמַעוּ לִי בְנֵי נָכַר
46 יִכְחָשׁוּ־לִי׃ בְּנִי־נָכַר יִבְּלוּ וַיַּחֲרֹגוּ מִמִּסְגְּרוֹתֵיהֶם׃
47 48 חִי־יְהוָה וּבִרְוַךְ צוֹרֵי וַיִּרוֹם אֱלֹהֵי יִשְׁעִי׃ הָאֵל הַנּוֹתֵן
49 נִקְמּוֹת לִי וַיְדַבֵּר עִמָּי תַּחְתִּי׃ מִפְּלָטִי מֵאוֹיְבֵי אֶף מִן־
נ קַמִּי תִרְוּמַמֵּנִי מֵאִישׁ חָמָס תִּצִּילֵנִי׃ עַל־כֵּן אֹדֶךָ בְּגוֹיִם
51 יְהוָה וּלְשֹׁמֵךְ אֲזַמְּרָה׃ מִגְּדֹל יִשְׁעוֹת מַלְכוּ וַעֲשֵׂה חֶסֶד
א לְמִשְׁיחוֹ לְדוֹד וּלְזֹרְעוֹ עַד־עוֹלָם׃ יֵט לְמִנְצָח
2 מְזִמּוֹר לְדוֹד׃ הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו
3 מִגִּיד הַרְקִיעַ׃ יוֹם לְיוֹם יִבְּעַ אִמֵּר וּלְיֹלָה לְלֵילָה יַחְוֶה־
ה 4 דַּעַת׃ אֵין־אִמֵּר וְאֵין דְּבָרִים בְּלִי נִשְׁמַע קוֹלָם׃ בְּכָל־
הָאָרֶץ יֵצֵא קוֹם וּבִקְצָה תִּבֵּל מְלִיהֶם לְשֹׁמֵשׁ שֵׁם־אֱהֵל
6 בָּהֶם׃ וְהוּא כַּחַתֵּן יֵצֵא מִחֻפְתּוֹ יִשִּׁישׁ כְּגִבּוֹר לְרוּץ אֲרָח׃
7 מִקְצָה הַשָּׁמַיִם מוֹצֵאוֹ וּתְקוּפָתוֹ עַל־קִצּוֹתָם וְאֵין נִסְתָּר

PSALM XVII. XVIII.

their belly ; sons shall be-satisfied, and they-shall send their residue, for their little ones. ¹⁵ I in righteousness will behold thy-face I shall be-satisfied when-I-have awaked, thy image ;

PSALM XVIII.

¹ For the conqueror for the servant of Jehovah for David, who has spoken for Jehovah the words of this song ; in the day Jehovah-has rescued him, from the hand ; of all his enemies, and from the hand : of Saul. ² And he will say, I will love thee, O Jehovah, my strength. ³ Jehovah my rock, and my tower ; and my deliverer, my God, my strength, I will hope in him, my shield, and the horn : of my salvation, my elevation. ⁴ Praised I will call upon Jehovah, and from my enemies he shall save me. ⁵ The pains of death have surrounded me, and the torrents of Belial shall terrify me. ⁶ The pains of the grave : have surrounded me, the snares of death have anticipated me. ⁷ In difficulty, for me I shall call upon, Jehovah, to my God I shall cry, and he shall hear, from his temple, my voice and my cry ; for his presence, shall enter into his ears ; ⁸ And shall move and shall tremble the earth : and the foundations of the mountains, shall move and they shall move themselves, for anger for it. ⁹ Smoke has ascended in his wrath, and fire : from his mouth shall consume, coals have kindled from him, ¹⁰ And he-shall bow the heavens and shall descend, and darkness under his feet : ¹¹ And he shall ride upon a cherub, and he shall fly he shall fly upon the wings : of the wind : ¹² He shall place darkness his hiding place his circuits his tabernacle ; density ; of waters, clouds ; of the heavens. ¹³ From the lightning ; before him, his clouds ; have passed, hail and coals of fire : ¹⁴ And Jehovah shall thunder in the heavens, and the highest shall give his voice, hail and coals of fire : ¹⁵ And he shall send forth his arrows, and he shall break them, and lightnings he has thrown, and shall destroy them. ¹⁶ And the-depth of the waters shall appear, and the foundations ; of the world ; shall roll from thy chiding ; O Jehovah, from the blowing ; of the wind : of thine anger. ¹⁷ He shall send from on high, he shall take me he shall draw me from waters many. ¹⁸ He-shall rescue me from my strong enemy, and from those-who hate me, for they have been-stronger than I, ¹⁹ They shall anticipate me, in the day of my calamity, and Jehovah shall be for a staff for me. ²⁰ And he-shall lead me for a large place, he shall rescue me, for he has delighted in me. ²¹ Jehovah shall recompense me according-to my righteousness, according-to the purity of my hands : he shall render for me. ²² For I have kept the ways : of Jehovah, and have not acted wickedly from my God. ²³ For all his judgments before me, his statutes I shall not move from me. ²⁴ And I have been perfect with him, and I have kept myself from mine iniquity. ²⁵ And Jehovah has rendered for me according-to my righteousness according-to the purity of my hands : before his eyes : ²⁶ With the merciful thou wilt shew thyself merciful, with the man perfect thou wilt shew thyself perfect. ²⁷ With the pure thou wilt shew thyself pure, and with the perverse thou wilt shew thyself distorted. ²⁸ For

תמלא בטנם ישבעו בנים והניחו יתרם לעולליהם : אני טו
בצדק אחזה פניך אשבעה בהקיץ תמונתך :

למע' לעלליהם

PSALMUS
XVIII.
Hymnus
Davidis.
sublimioris
argumenti,
verborum
sententiarumque
pondere ac
mysterio
insignis,
quo Deum
celebrat ob
erectionem
Regni sui,
eiusque
perpetuam
conservationem in-
ter medios
hostes.

יח למנצח לעבד יהוה לדוד אשר דבר א

ליהוה את־דברי השירה הזאת ביום הציל־יהוה אותי

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PSALM XV. XVI. XVII.

and—who fear Jehovah he shall honour he has been sworn—to-punish, and he will not change. ⁵ His silver he has not given to usury, and a gift, against the innocent, he has not taken, doing this he shall not move, for ever.

PSALM XVI.

¹ Golden for David, keep, O God, for I have trusted in thee. ² Thou hast said to Jehovah, my Lord thou my goodness; not to thee. ³ For the-holy who in the earth: they and the-glorious, all my delight in them. ⁴ Their sparrows shall be-multiplied, after they have hastened, I-will not pour out their libations, from blood, and I will not take their names, in my lips; ⁵ Jehovah the part; of my portion and of my cup; thou-hast sustained my lot. ⁶ The lines have fallen for me, in pleasant places, even an heritage; spacious; upon me. ⁷ I will bless Jehovah who has counselled me, even for nights, my reins; have instructed me. ⁸ I have placed Jehovah for my presence always, for from my right hand; I shall not move. ⁹ For this my heart has rejoiced, and my glory shall exult, even my flesh shall dwell for safety. ¹⁰ For thou wilt not leave my soul: in hell: and thou wilt not give thy afflicted—to see corruption. ¹¹ Thou-wilt cause me to see the foot path; of-life, fulness of joys; thy-presence, pleasures in thy right hand; for ever.

PSALM XVII.

¹ An oration; for David. Hear, O Jehovah, righteousness,—attend to my cry;—hearken to my prayer; not with lips; of guile; ² From thy-countenance my judgment has gone forth, thine eyes:—will behold-equity. ³ Thou hast tried my heart, thou hast visited me, the night, thou hast tried me, thou wilt not find, I have thought, my mouth shall not transgress. ⁴ On account-of the works; of Adam, in the word of thy lips; I have taken care of the paths; of the destroyer. ⁵ Sustain my steps, in thy paths; my steps have not been moved. ⁶ I have called upon thee, for thou wilt hear me, O God—incline thine ear; for me hear my prayer;—⁷ Shew thy mercies, O preserver of those—who hope, from those—who raise themselves at thy right hand; ⁸ Keep me as the black pupil; of the eye: in the shade of thy wings thou-wilt hide me. ⁹ From the-face of the-wicked who have destroyed me, of my enemies in soul: they-have surrounded upon me. ¹⁰ Their feet they have inclosed, their mouth they have spoken in-pride. ¹¹ Our step, they have now surrounded me, their eyes: they have placed—to expand in the earth: ¹² His similitude as a lion, he shall desire—to tear, and as a young lion abiding in lurking places. ¹³ Arise, O Jehovah, anticipate his-face,—bend him save my soul: from the wicked thy sword. ¹⁴ From men thy hand: O Jehovah, from men of the world whose part; in-life, and hidden thing, thou wilt fill

PSALMUS
XVI.
David de
SANCTO
illo Dei
SERVO
eximia et
gloriosa
prædicat.

נמאם ואת־ראי יהוה יכבד נשבע להרע ולא ימר:
ה כספו לא־נתן בנשך ושחד על־נקי לא לקח עשדה־
א אלה לא ימוט לעולם: יו מכתם לדוד
2 שמרני אל כ־חסיתי כך: אמרת ליהוה אדני אתה
3 טוברתי בל־עליך: לקדושים אשר־בארץ המה ואדירי
4 כל־חפצי־בם: ירכו עצבותם אחר מהרו בל־אסך
ה נסכיהם מדם ובל־אשא את־שמותם על־שפתי: יהוה
6 מנת־חלקי וכוסי אתה תומיך גורלי: חבלים נפלולי
7 בנעימים אף־נחלת שפרה עלי: אברך את־יהוה אשר
8 יעצני אף־לילות יסרוני כליותי: שויתי יהוה לנגדי
9 תמיד כי מימיני בל־אמוט: לכן שמח לבי ויגל כבודי
ו אף־בשרי ישכן לבטח: כי לא־תעזב נפשי לשאול
11 לא־רתן חסדיך לראות שחת: תודיעני ארח חיים
שבע שמחות את־פניך נעמות בימינך נצח: יז

PSALMUS
XVII.
David pio-
rum omni-
um, atque
fidelium ha-
bitum ac af-
fectus velu-
ti indut,
eorumque
gemitus et
preces, in
media af-
flictione,
exprimit.

א תפלה לדוד שמעה יהוה צדק הקשיבה רנתי האזינה
2 תפלתי בלא שפתי מרמה: מלפניך משפטי יצא עיניך
3 תחזינה מישרים: בחנת לבי פקדת לילה צרפתי בל־
4 תמצא זמתי בל־יעברפי: לפעלות אדם בדבר שפתך
אני שמרתי ארחות פרוץ: תמך אשרי במעגלותיך בל־
6 נמוטו פעמי: אני־קראתיך כ־תענני אל ה־אונך לי
7 שמע אמרתי: הפלה חסדיך מושיע חוסים
8 ממתקוממים בימינך: שמרני כאישון בת־עין בצל
9 כנפיד תסתירני: מפני רשעים זו שדוני איבי בנפש יקיפו
11 עלי: חלבמו סגרו פימו דברו בגאורת: אשרנו עתה
12 סבבוני עיניהם וישיתו לנטות בארץ: דמינו כאריה סבבוני קרי
13 יכסוף לטרף וככפיר ישב במסתרים: קומה יהוה
קדמה פניו הכריעהו פלטה נפשי מרשע חרבק:
14 ממתים־ידיך יהוה ממתים מחלד חלקם בחיים וצפינך

PSALM XII. XIII. XIV. XV.

for David. ²—Save, O Jehovah, for the merciful has failed, for the-faithful have failed, from the sons of Adam. ³ A lie, a man shall address his neighbour, a lip; of flatteries; with a heart and a heart they shall speak, ⁴ Jehovah shall cut off all lips; of flatteries; a tongue :—speaking great things. ⁵ Who have said, for our tongues : we will strengthen our lips; ours, who lord over us? ⁶ On account-of the destruction of the-poor, from the cry; of the-needy, now I will rise, Jehovah shall say, I shall place in safety,—shall snare for him. ⁷ The words; of Jehovah, words; pure; silver boiled in a furnace of earth :—defecated seven times. ⁸ Thou, O Jehovah, shalt keep them, thou shalt keep him from this generation for ever. ⁹ Around the-wicked themselves shall walk, when-the-vile; of the sons of Adam are exalted.

PSALM XIII.

¹ To the conqueror a song for David. ² Time what, O Jehovah, wilt thou forget me, an age, time what,—wilt thou hide thy-face from me. ³ Time what, I-shall place counsels; in my soul : grief in my heart, daily, time what my enemy shall be-exalted above me.—⁴ Look and hear me, O Jehovah, my God,—illumine mine eyes : lest I shall sleep death. ⁵ Lest mine enemy shall say, I have conquered him, my enemies—shall rejoice, for I shall move. ⁶ And I, in thy mercy, have hoped, my heart shall rejoice in thy salvation; I will give praise for Jehovah, for he shall bestow a reward for me.

PSALM XIV.

¹ To the conqueror for David, the fool has said in his heart, not-God, they-have acted foolishly, they-have abominably performed a work; none working good. ² Jehovah from the heavens—has looked upon the sons of Adam,—to see be,—understanding, seeking-God. ³ All have declined, equally they have been corrupted, none doing good, not even one. ⁴ Have they not known, all—who work iniquity—who eat my people : they have eaten bread, and Jehovah have not addressed. ⁵ There, they have feared a fear, for-God in the generation of the just. ⁶ The counsel; of the poor you-will ashame, for Jehovah his hope. Who will give from Zion the salvation; of Israel, when-Jehovah has turned the captivity; of his people : Jacob shall rejoice, and Israel shall exult.

PSALM XV.

¹ A song for David. O Jehovah, who shall dwell in thy tabernacle? who shall abide in the mountain of thy holiness? ² Walking perfectly, and working righteousness, and speaking truth; in his heart. ³ Hath not slandered with his tongue : he hath not done evil for his neighbour, and opprobrium; hath not taken against his neighbour : ⁴ Contemned, in his eyes : rejected

תהלים יב יג יד טו 12. 13. 14. 15.

מזמור לדוד: הושיעה יהוה, כי־גמר חסיד כי־פסו ^{muni corruptione, et de hypocritarum san-}
 אמונים מבני אדם: שוא ידברו איש את־רעהו שפת ^{nis, ac sacrilego fas-}
 חלקות בלב ולב ידברו: יכרת יהוה כל־שפתי ^{tu contra}
 חלקות לשון מדברת גדלות: אשר אמרו ללשנו ה ^{Legem.}

נגביר שפתינו אתנו מי אדון לנו: משד עניים מאנקת ^{PSALMUS}
 אביונים עתה אקום ואמר יהוה אשית בישיע יפיח לו: ^{XIII.}
 באמרות יהוה אמרות טהרות כסף צרוף בעליל לארץ ^{In persona}
 מזקק שבעתים: אתה־יהוה תשמרם תצרנו מן־הדור ^{sua piorum}
 זו לעולם: סביב רשעים יתהלכון כרם זלות לבני ^{quorum-}
 אדם: יג למנצח מזמור לדוד: עד־א ^{cunque ca-}

אנה יהוה תשכחני נצח עד־אנה תסתיר את־פניך ^{lamitates}
 ממני: עד־אנה אשיר עצות בנפשי יגון בלבבי ויכס ^{depingit,}
 עד־אנה ירום איבי עלי: הביטה ענני יהוה אלהי ^{eorumque}
 האירה עיני פן־אישן המות: פן־יאמר איבי וכלתיו צרי ה ^{vicem ini-}
 יגילו כי אמוט: ואני בחסדך בטחת יגל לבי ^{seratur, at-}
 בישועתך אשירה ליהוה כי גמל עלי: יד ^{que quem}

למנצח לדוד אמר נבל בלבו אין אלהים השחיתו א ^{PSALMUS}
 התעיבו עליה אין עשה־טוב: יהוה משמים השקיף ^{XIV.}
 על־בני־אדם לראות היש משכיל דרש את־אלהים: ^{Universum}
 הכל סר יחדו נאלחו אין עשה־טוב אין גס־אחד: ^{mundum}
 הלא ידעו כל־פעלי און אכלי עמי אכלו לחם יהוה ^{stultitie ac}
 לא קראו: שם פחדו פחד כי־אלהים בדור צדיק: ה ^{dixit cor-}
 עצר־עני תכישו כי יהוה מחסהו: מי יתן מציון ^{ruptionis}
 ישועת ישראל בשוב יהוה שבות עמו יגל יעקב ^{reum agit:}

כ"א הלוא
 4 כ"א
 ל"א און

ישמח ישראל: טו מזמור לדוד יהוה מיר א ^{PSAL. XV.}
 יגור באהלך מיישכן בהר קדשך: הולך תמים ופעל ^{Quinam ad}
 צדק ודבר אמת בלבבו: לא־יגל על־לשנו לא־עשה ^{Civitate}
 לרעהו רעה וחרפה לא־נשא על־קרבו: נבזה בעיניו ^{Des perti-}
^{nant, ejus-}
^{que cives ac}
^{populus ha-}
^{beri que-}
^{ant.}

they. Selah.

PSALM X.

¹ For why, O Jehovah, thou wilt stand at a distance, thou-wilt conceal for times: in difficulty; ² In pride; the ungodly shall pursue the afflicted, they shall be-taken in thoughts; which they have imagined. ³ For the wicked has gloried, on account of the desire; of his soul: and the covetous has blessed, despising Jehovah. ⁴ The wicked, according-to the pride of his nostrils, shall not enquire, not-God all his thoughts; ⁵ His ways: shall be-afflicted at every time; elevated thy judgments from his sight, all his enemies, he-shall puff against them. ⁶ He hath said in his heart, I shall not move, for a generation and generation, which not in evil. ⁷ Cursing his mouth full, and-guile; and fraud under his tongue: labour and iniquity. ⁸ He has remained, in the lurking place of the villages, in dens he shall slay the innocent, his eyes: for the poor; shall be-concealed. ⁹ He shall lurk in his den, as a lion in his dwelling; he shall lurk-to seize the poor, he will seize the poor, when-he draws him in his net; ¹⁰ And he has been-bruised, he has been-depressed and has fallen, with his strong ones, the poor ones. ¹¹ He hath said in his heart, God hath forgotten, he-hath hidden his-face he has not seen for an age. ¹² Arise, O Jehovah God, raise thy hand: thou wilt not forget-poor. ¹³ Upon what, the wicked has despised-God, he has said in his heart, thou wilt not require. ¹⁴ Thou hast seen, for thou, labour and indignation,-wilt behold-to give into thy hand; upon thee, the poor; will remain, the orphan thou hast been an assistant. ¹⁵ Break the arm; of the ungodly and evil, thou shalt seek his wickedness, thou shalt not find. ¹⁶ Jehovah King an age and time, the nations shall perish from his earth: ¹⁷ The desire; of the-humble thou hast heard, O Jehovah, thou wilt prepare their heart, thou-wilt stretch thine ear;-¹⁸ To judge the orphan and the weak, he-shall not add more-to wear mortal man from the earth:

PSALM XI.

¹ To the conqueror for David, in Jehovah I have hoped, how shall you say for my soul: flee your mountain, a bird: ² For lo the-wicked shall stretch the bow: they have prepared their arrow, upon the string-to throw in darkness, for the-upright of heart. ³ For the foundations; shall be-destroyed, what has the righteous done? ⁴ Jehovah in the temple of his holiness, the throne of Jehovah, in the heavens his eyes: shall behold, his eye lids shall prove the sons of Adam. ⁵ Jehovah the just shall prove, the wicked and the lover of iniquity his soul: has hated; ⁶ He shall rain upon the-wicked snâres, fire: and sulphur; and a wind: of storms; the portion; of their cup; ⁷ For the just Jehovah has loved-righteousness, his-face shall behold the upright.

PSALM XII.

¹ To the conqueror upon an octave; a song

PSALM VIII. IX.

which : thou wilt put thy glory upon the heavens. ² From the mouth of infants, and sucklings, thou hast founded strength, for the sake of thy enemies—to-cause to cease the enemy, and avenging himself. ³ When I shall behold thy heavens, the work of thy fingers ; the moon and stars which thou hast prepared. ⁴ What mortal man, that thou wilt remember him, and the son of Adam that thou wilt visit him. ⁵ And thou-wilt make him deficient, a little, from the angels, and glory and honour thou wilt crown him. ⁷ Thou-shalt make him to rule over the works of thy hands ; all thou hast put under his feet : ⁸ Sheep : and cattle all and even the beasts : of the fields. ⁹ The birds : of the heavens and the fishes of the sea passing the paths ; of the waters. ¹⁰ O Jehovah, our Lord, how great thy name in all the earth :

PSALM IX.

¹ To the conqueror upon Muthlabben, a song for David. ² I will praise Jehovah, with my whole heart, I will enumerate all thy wonderful works ; ³ I will be-glad and I will rejoice in thee, I will praise thy name, O Most High. ⁴ When-my enemies fall back they shall stumble and they shall perish, from thy-face. ⁵ For thou hast made my judgment and my cause, thou hast sat upon a throne judging righteousness. ⁶ Thou hast rebuked the nations, thou hast destroyed the ungodly, their name thou hast blotted out for ever and ever. ⁷ O enemy destructions ; have been-finished for an age and cities thou hast destroyed, their memory has perished, them. ⁸ And Jehovah for ever shall remain, he hath prepared for judgment his throne. ⁹ And he shall judge the world ; in righteousness he shall judge the people in-rectitude. ¹⁰ And Jehovah shall be an exaltation for the poor, an exaltation for times : in difficulty ; ¹¹ And they shall hope in thee—who know thy name, for thou hast not forsaken them—who seek thee, O Jehovah. ¹² Sing to Jehovah possessing Zion, declare among the-people : his works ; ¹³ For seeking-blood he remembers them, he has not forgotten the cry ; of the-poor. ¹⁴ Pity me, O Jehovah, see my distress, from my haters-lifting me from the gates of death. ¹⁵ For the sake, I shall declare all thy praises ; in the gates of the daughter ; of Zion, I shall exult in thy salvation ; ¹⁶ The nations have been-plunged into the ditch they have made, in the net ; that they have concealed their foot : has been taken ; ¹⁷ Jehovah has been known from the judgment he has made, in the work of his hands, the sinner has been-snared meditation. Selah. ¹⁸ The-wicked shall be-turned to the grave : all the nations—who forget-God. ¹⁹ For not for ever he shall forget the poor shall the expectation ; of the-poor perish for ever. ²⁰ Rise, O Jehovah, mortal man has not prevailed the nations shall be-judged, before thy-face. ²¹ O Jehovah, place fear to them the nations may know mortal

תהלים ח ט 8. 9.

- 3 אשר תנה הודך עליהשמים: מפי עוללים וינקים
 4 יסדת עז למען צורריך להשבית אויב ומתנקם: כי-
 אראה שמך מעשה אצבעתך ירח וכוכבים אשר
 כוננתה: מה-אנוש כיתזכרנו ובן-אדם כי תפקדנו: ה
 ותחסרהו מעט מאלהים וכבוד והדר תעטרהו: 6
 7 תמשילהו במעשי ידיך כל שתה תחת-רגליו: צנה
 8 ואלפים כלם וגם בהמות שדי: צפור שמים ודגי הים
 9 עבר ארחות ימים: יהוה אדנינו מה-אדיר שמך בכל-י
 הארץ: ט למנצח על-מות לבן מזמור א
 לדוד: אודה יהוה בכל-לבי אספרה כל-נפלאותיך: 2
 3 אשמחה ואעלצה כך אומרה שמך עליון: בשוב-אויבי
 4 אחר יבשלו ויאבדו מפניך: כיעשית משפטי ודיני ה
 ישבת לכסא שופט צדק: גערת גוים אבדת רשע שמם
 6 מחית לעולם ועד: האויב תמו חרבות לנצח וערים
 7 נתשת אבד זכרם המה: ויהוה לעולם ישב כונן
 8 למשפט כסאו: והוא ישפט תבל בצדק ידן לאמים
 9 במישרים: ויהי יהוה משגב לדך משגב לעתות י
 בצרה: ויבטחו בך יודעי שמך כי לא-עזבת דרשך
 11 יהוה: זמרו ליהוה ישב ציון הגדו בעמים עלילותיו: 12
 13 כי-דרש דמים אותם זכר לא שכח צעקת עניים: עניים קרי
 14 חננני יהוה ראה עניי משנאי מרומי משערי-מות: 14
 למען אספרה כל-תחלתך בשערי בת-ציון אגילה טו
 16 בישועתך: טבעו גוים בשחת עשו ברשתיו טכנו
 17 נלכדה רגלם: נודע יהוה משפט עשה בפעל כפיו
 18 נוקש רשע הגיון סלה: ישובו רשעים לשאולה כל-
 19 גוים שכחי אלהים: כי לא לנצח ישכח אביון תקות
 עניים קרי 20 גוים תאבד לעד: קומה יהוה אליעז אנוש ישפטו כ
 21 גוים על-פניך: שיתה יהוה מורה להם ידעו גוים

versum ter-
rarum or-
bem propa-
gato.

PSAL. IX.
Prophet
hoc psalmo,
in spiritu
canit, ac ce-
lebrat vic-
torias Dei,
de inimicis
Regni sui.

PSALM VI. VII. VIII.

octave ; a song for David. ² O Jehovah, in thine anger, thou wilt not reprove me, and in thy wrath thou wilt not chastise me. ³ Pity me, O Jehovah, for I weak, heal me, O Jehovah, for my bones : have been terrified. ⁴ And my soul : has been terrified ; very much, and thou, O Jehovah, to what time. ⁵ Return, O Jehovah, rescue my soul : save me, for the sake of thy mercy. ⁶ Since not in death thy remembrance, in the grave : who shall give praise for thee. ⁷ I have laboured in my groaning ; all the night my bed ; I—have caused to swim with my weeping ; my couch I shall water. ⁸ Mine eye : from indignation has been—darkened ; it has grown old ; on account—of all my enemies. ⁹ Depart from me, all—who work iniquity, for Jehovah has heard the voice of my weeping. ¹⁰ Jehovah hath heard my supplication ; Jehovah my prayer shall receive. ¹¹ Shall be—ashamed and shall be—terrified, very much, all my enemies : They shall turn and be—ashamed suddenly.

PSALM VII.

¹ A wandering song for David, which he has sung for Jehovah, upon the words of Chush the son of Jemini. ² Jehovah, my God, in thee, I have hoped—save me, from all—who persecute me, and rescue me. ³ Lest as a lion, he shall tear my soul : tearing, and none—rescuing me. ⁴ Jehovah, my God, if I have done this if wickedness ; be in my hands. ⁵ If I have rewarded my friend evil, and shall exact from my enemy vainly. ⁶ The enemy shall pursue my soul : and shall seize it, and shall trample upon the ground : my life ; and my glory shall place in the dust. Selah. ⁷ Arise, O Jehovah, in thine anger—rise on account—of the indignations ; of my enemies, and awake for me, the judgment thou hast commanded. ⁸ And the assembly ; of thy people shall surround thee, and on account of it on high return. ⁹ Jehovah—shall judge the—people : judge me ; O Jehovah, according—to my righteousness, and according—to my integrity in me. ¹⁰ Shall be—finished, I pray the evil of the—wicked, and thou shalt establish the just and trying the—heart and reins ; the just God. ¹¹ My shield upon—God—keeping the—upright of heart. ¹² God judging righteousness, and God has been—angry in every day. ¹³ If he has not turned, his sword he will sharpen, his bow : he hath stretched, and shall prepare it. ¹⁴ And for him he—has prepared the vessels of death, his arrows—pursuing he shall work. ¹⁵ Lo he shall bring forth iniquity, and he hath conceived perversity, and hath brought forth a lie. ¹⁶ A well he hath dug, and shall dig it ; and he shall fall into the ditch he shall make. ¹⁷ His wickedness shall turn on his head, and upon his top his iniquity shall descend. ¹⁸ I will praise Jehovah, according—to his righteousness, and I will praise the name of Jehovah the Most High.

PSALM VIII.

¹ To the conqueror upon Hagith ; a psalm for David. ² Jehovah, our Lord, how great thy name, in all the earth :

iam et luc-
tantem cum
sensu ira-
Dei, et ter-
rore mortis,
ac tandem
fidei trium-
phanti ex is-
ta lucta.

PSAL. VII.
Querelæ et
lamenta
Davidis,
cum à Saule
gravissimâ
persecutio-
ne et perpe-
tuis exiliis
divexatus
ac fatigat-
us, arden-
tissime æ-
riummarum
finem à
Deo expos-
ceret.

PSAL. VIII.
Hymnus de
vero et pu-
ro Dei cul-
tu per uni-

2 השמינית מזמור לדוד : יהוה אל-באפך תוביחני ואל-
3 בחמתך תיסרני : חנני יהוה כי אמלל אני רפאני
4 יהוה כי נבהלו עצמי : ונפשי נבהלה מאד ואת יהוה
ה עד-מתי : שובה יהוה חלצה נפשי הושיעני למען
6 7 חסדך : כי אין במות זכרך בשאול מי יודה-לך : יגעתני
באנחתי אשחה בכל-לילה מטתי בדמעת ערשי
8 9 אמסה : עששה מכעס עיני עתקה בכל-צוררי : סורו
י ממני כל-פעלי און כי-שמע יהוה קול בכי : שמע
11 יהוה תחנתי יהוה תפלתי יקח : יבשו ויבהלו מאד
א כל-איבי ישבו יבשו רגע : ז שגיון לדוד
2 אשר-שר ליהוה על-דברי-כוש בן-ימיני : יהוה אלהי
3 בך חסיתי הושיעני מכל-רדפי והצילני : פן-יטרף
4 כאריה נפשי פרק ואין מציל : יהוה אלהי אסיעשיתי
ה זאת אסיעש-עול בכפי : אסגמלתי שלמי רע ואחלצה
6 צוררי ריקם : ירדף אויב נפשי וישג וירמס לארץ חוי
7 וכבודי לעפר ישכן סלה : קומה יהוה באפך
הנשא בעברות צוררי ועורה אלי משפט צוית :
8 9 ועדת לאמים תסובבך ועליה למרום שובה : יהוה ידין
י עמים שפטני יהוה כצדקי וכתמי עלי : יגמרנא רע
רשעים ותכונן צדיק ובחן לבות וכליות אלהים צדיק :
11 12 מגני על-אלהים מושיע ישרי-לב : אלהים שופט צדיק
13 ואל זעם בכל-יום : אסלא ישוב חרבו ילטוש קשתו
14 דרך ויכוננה : ולו הכין כלי-מות חציו לדלקים יפעל :
טו 16 הנה יחבל-און והרה עמל וילד שקר : בור כרה
17 ויחפרהו ויפל בשחת יפעל : ישוב עמלו בראשו ועל
18 קדקדון חמסו ירד : אודה יהוה כצדקו ואזמרה שם-
א יהוה עליון : ח למנצח עלי-הגתירת
2 מזמור ג דוד : יהוה אדנינו מה-אדיר שמך בכל-הארץ

PSALM III. IV. V. VI.

the mountain of his holiness. Selah. ⁶ I have reclined and I shall sleep, I—have awaked, for Jehovah shall support me. ⁷ I shall not fear from ten thousands ; of people : who : round about have placed against me. ⁸ Arise, O Jehovah—save me, O my God, for thou—hast struck all my enemies, the cheek bone ; the teeth : of the—ungodly thou hast broken. ⁹ For Jehovah the salvation ; upon thy people : thy blessing ; Selah.

PSALM IV.

¹ To the conqueror upon—Neginoth ; a song for David. ² When—I call, hear me, O God, of my righteousness, in difficulty thou—hast enlarged, for me, pity me and hear my prayer ; ³ O sons of men, how long my glory for shame ; you shall love vanity, you seek a lie. Selah. ⁴ And know, that Jehovah—hath separated the godly, for himself, Jehovah shall hear, when—I call to him. ⁵ Fear and you shall not sin, speak with your heart, upon your couch, and be—silent. Selah. ⁶ Sacrifice sacrifices, of righteousness, and trust in Jehovah. ⁷ Many saying who—shall cause us to see good, lift upon us the light of thy—countenance, O Jehovah. ⁸ Thou hast given gladness ; in my heart, from the time : their corn and their wine have been—multiplied. ⁹ In peace at once I shall recline, and I shall sleep, for thou, O Jehovah, for alone, for safety thou—wilt cause me to dwell.

PSALM V.

¹ To the conqueror upon—Nehiloth ; a song for David. ² My sayings—cause to hear,—O Jehovah, understand my meditation.—³ Attend the voice of my cry, my King and my God, for to thee, I myself, will pray. ⁴ O Jehovah, early thou shalt hear my voice, early I will direct for thee, and I will watch. ⁵ Because not a God desiring wickedness thou, thee the wicked shall not possess. ⁶ The—foolish shall not place themselves for the presence of thine eyes : thou hast hated all—who work iniquity. ⁷ Thou shalt destroy those—who speak a lie, the man of—blood and of guile ; Jehovah shall hate. ⁸ And I, in the multitude of thy mercy, will enter thy house, and will bend myself to the temple of thy holiness, in thy fear ; ⁹ O Jehovah, lead me in thy righteousness ; for the cause of my enemy—direct for my—face thy way : ¹⁰ For in his mouth not rectitude ; their inward—wickedness ; a sepulchre opened their throat, their tongue : they—shall flatter.—¹¹ Count them guilty, O—God, they shall fall from their counsels ; in the multitude of their prevarications,—expel them, for they have rebelled against thee. ¹² And all shall rejoice,—who hope in thee, for ever they shall rejoice, and thou shalt protect upon them, and they shall exult in thee—who love thy name. ¹³ For thou shalt bless the righteous, O Jehovah, as a shield ; of good will thou shalt crown him.

PSALM VI.

¹ To the conqueror upon—Neginoth ; upon an

תהלים ג ד ה ו 3. 4. 5. 6.

6 מהר קדשו סלה : אני שכבתי ואישנה הקיצותי כי
 7 יהוה יסמכני : לא־אירא מרבבות עם אשר סביב שתי
 8 עלי : קומה יהוה הושיעני אלהי כִּי־הכית את־כל־
 9 אויבי לחי שני רשעים שברת : ליהוה הישועה על־
 עמך ברכתך סלה : ד למנצח בנגינות מזמור א
 לדוד : בקראי ענני אלהי צדקי בצר הרחבת לי חנני
 2 ושמע תפלתי : בנִי־אִישׁ עַד־מָה כבודי לכלמה
 3 תאחבון ריק תבקשו כזב סלה : ודעו כִּי־הפלה יהוה
 4 חסיד לו יהוה ישמע בקראי אליו : רגזו ואל־תחטאו ה
 5 אמרו בלבבכם על־משכבכם ודמו סלה : זבחו זבחי־
 6 צדק ובטחו אל־יהוה : רבים אמרים מִי־יראנו טוב
 7 נסה־עלינו אור פניך יהוה : נתתה שמחה בלבי מעת
 8 דגנם ותירושם רבו : בשלום יחדו אשכבה ואישן כִּי־
 9 אתה יהוה לבדד לבטח תושיבני : ה למנצח א
 אל־הנחילות מזמור לדוד : אמרי האזינה יהוה בינה
 2 הגיגי : הקשיבה לקול שועי מלכי ואלהי כִּי־אלוֹךְ
 3 אֶת־פִּלֶל : יהוה בקר תשמע קולי בקר אֶעֱרֹךְ־לְךְ
 4 ואצפה : כי לא אל־חפץ רשע אתה לא יגרך רע : ה
 5 לא־יתיצבו הוללים לנגד עיניך שנאת כל־פְּעֹלֵי און :
 6 תִּאֲבֹד דברי כזב איש־דמים ומרמה יתעב יהוה :
 7 ואני ברכ חסדך אבוא ביתך אשתחוה אל־הִיכָל־
 8 קדשך ביראתך : יהוה נחני בצדקתך למען שוררי
 9 הוֹשֵׁר לפני דרכך : כי אין בפיחו נכונה קרבם הוות י
 קבר־פתוח גרנם לשונם יחליקון : האשימם אלהים
 11 יפלו ממעצותיהם ברכ פשעיהם הדיחמו כִּי־מרו כך :
 12 וישמחו כל־חֹסֵי כך לעולם ירגנו ותסך עלימו ויעלצו
 13 כך אהבי שמך : כִּי־אתה תברך צדיק יהוה כצנה
 רצון תעטרנו : ו למנצח בנגינות על־א

PSAL. IV.
 Causam
 Regni sui
 agit, atque
 asserti con-
 tra inimi-
 cos suos.

PSAL. V.
 Precatio ad
 Deum, ut
 vin et fu-
 rorem im-
 proborum
 coëreat, et
 res puerum
 affictas, et
 propè per-
 ditas, re-
 creet atque
 sustentet.

חִשֵּׁר קרי

PSAL. VI.
 Exhibet hic
 psalmus a-
 nimam anx-

THE
BOOK OF PSALMS.

PSALM I.

¹ O the-blessedness of the man who : hath not walked in the councel ; of the -ungodly, and in the way : of transgressors hath not stood, and in the séat of scórners hath not sat. ² For since in the lów ; of Jehovah his delight, and in his lów ; he will meditate daily and night. ³ And he has been, as a tree planted upon the divisions of waters, which shall gíve his frúit in his season : and his leaf shall not wither, and all that he shall do-shall prosper. ⁴ Not so the-ungodly, for since as cháff which the wind : shall dispél it. ⁵ Upon this the-wicked shall not stánd in the judgment, and sinners in the assémbly ; of the-just. ⁶ For Jehovah hath known the way : of the-just, and the way : of the-wicked shall perish.

PSALM II.

¹ For why do the nations rage, and the people shall mēdítate vainly. ² The kings of the earth : have opposed themselves, and the rulers have been establişhed together against Jehovah, and against his anointed. ³ We will break their cháins, and-shall cast from us their cords. ⁴ Sitting in the heavens, he shall laugh, the Lord shall mock for them. ⁵ Then shall he speak to them in his wrath, and in his búrning he shall terrify them. ⁶ And I have anointed my king upon Zion, the mountain of my separation. ⁷ I will declare to the dē-cree, Jehovah hath said to me, my son thou, I this day have begotten thee. ⁸ Ask from me, and I will gíve nations for thy possession ; and thine inheritance ; the bounds of the earth : ⁹ Thou shalt brúise them ; with a rod : of iron, as vessels of pottery thou shalt break them ; ¹⁰ And now, O Kings-consider, be-instrúcted, O Judges, of the earth : ¹¹ Serve the Jehovah, in fear ; and-exúlt in trembling ; ¹² Kiss the son, lest he shall be-angry, and ye shall perish the way : For his wrath as a little shall burn, O the-blessedness of all-who trúst in him.

PSALM III.

¹ A Psalm for David when-he fled from the-face of Absalom his son. ² Jehovah, how my énemies have been-múltiplied, many rísing against me. ³ Mány saying for my soul : no help ; at all for him in God. Selah. ⁴ And thou, Jehovah, a shield about me, my glory, and exálting my head. ⁵ My voice to Jehovah, I will cry, and he will ánsver me from

LIBER PSALMORUM:

PSALMUS I. א

PSAL. I.
Agens de
vera beati-
tudine, de-
que modo
eius asse-
quendae.

א אשרי האיש אשר לא הלך בעצת רשעים ובדרך חטאים לא עמד ובמשב לצים לא ישב :

ב כי אם בתורת יהוה חפצו ובתורתו יהגה יומם ולילה :

ג והיה כעץ שתול על-פלגים אשר פרו יתן בעתו ועלהו לא-יבול וכל אשר-יעשה יצליח : לא-כן

ל"א כמזן

ה הרשעים כי אס-כמזן אשר-תדפנו רוח : על-כן לא-

ו יקמו רשעים כמשפט וחטאים בעדת צדיקים : כי יודע יהוה דרך צדיקים ודרך רשעים תאבד :

PSAL. II.
Inaugura-
tio Messiae,
in Zion
Regnum
suum ca-
pessentis,
invito mun-
do.

א ב למה רגשו גוים ולמים יהגוריק : יתיצבו

מלכי-ארץ ורוזנים נוסדו-יחד עליהוה ועל-משיחו :

ג ננתקה את-מוסרותימו ונשליכה ממנו עבתימו : יושב

ה בשמים ישחק אדני ולעג-למו : אז ידבר אלימו באפו

ו ובחרונו יבהלמו : ואני נסכתי מלכו על-ציון הר-

ז קדשי : אספרה אל-חק יהוה אמר אלי בני אתה אני

ח היום ילדתיך : שאל ממני ואתנה גוים נחלתך ואחזרתך

ט אפסי-ארץ : תרעם בשבט בחל ככלי יוצר תנפצם :

י ועתה מלכים השכילו הוסרו שפטי ארץ : עבדו את-

יב יהוה ביראה וגילו ברעדה : נשקו-בר פני-אנף

ותאבדו דרך כייבער כמעט אפו אשרי כל-חוסר בו :

PSAL. III.
Oratio Da-
vidis, cum
Absolu-
tum fue-
rit, atque
urbe regiā
excolere
cogeretur.

א ג מזמור לדוד בברחו מפני אכשלוס בנו :

ב יהוה מה-רבו צרי רבים קמים עלי : רבים אמרים

ג לצפשי אין ישועתה לו באלהים סלה : ואתה יהוה מגן

ה בעדי כבודי ומרים ראשי : קולי אליהוה אקרא ויענני

ספר תהלים

THE BOOK

OF

P S A L M S,

WITH A

LITERAL ENGLISH VERSION.



Sed ordo rerum et conspicuus decor

Non sic tuentur lumina detineet,

Divina ut, arcanis habentis,

Lex animos ad honesta fertit.

Psalmus vie 7. Ruchmanus.